

śrīmatpūjyabhagavatpādaśaṅkarācārya's

Sarva-Vedānta-Siddhānta-Sāra-Saṅgraha

With the English translation of the original 'Śaṅkara-Prasādinī'
commentary in Sanskrit





Sarva-Vedānta-Siddhānta-Sāra-Saṅgraha

Of Śri Śaṅkarācārya

With the English translation of the original 'Śaṅkara-Prasādinī' commentary in Sanskrit



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SWAMI TEJOMAYANANDA

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०७ जून २०२२

आशीर्वचनम्

भगवत्पादश्रीशंकराचार्य विरचितः सर्ववेदान्तसिद्धान्तसारसंग्रहः प्रसिद्धो ग्रन्थः।
अस्य ग्रन्थस्य सरलावबोधनार्थं सर्वेषाः प्रियः स्वामी बोधात्मानन्दः 'शंकरप्रसादिनी'
नामिकां टीकां संस्कृतभाषायां अकरोदिति सर्वाभिनन्दनीयो मोदविषयः।
अद्वैतवेदान्तशास्त्रस्य प्राचीनगंभीरग्रन्थानां अनुशीलने स्वामिनो हृदये महती
रुचिस्तथा भक्तिश्च वर्तते। तस्मादेव कारणात् तेषां ग्रन्थानां अध्ययने अध्यापने च स
सर्वदा निरतो दृश्यते। एतन्निश्चितमेव प्रशंसनीयं कार्यम्। तस्य पूर्णसफलतायै -
भगवन्तं श्रीगुरुदेवं चाहं प्रार्थये।

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क्रमांक.....1.....

दिनांक 12/08/2022

॥ आशीर्वचनम् ॥

॥ श्रीमद्भिनवचन्द्रेश्वरो विजयेतराम् ॥

संसारमण्डलेऽस्मिन् अनादिकालतो वम्भम्यमाणानामा-
ध्यात्मिकाधिभौतिकाधिदैविकतापतश्चेद्विद्यमानानां जरायुजादि-
पुर्विर्धज्जीवानामेकं ब्रह्मविज्ञानं विधाय गान्ध्यादात्यन्तिकस्यैव स्वर-
मुत्पश्यामः । 'गान्ध्या पन्था विद्यतेऽयनाय' 'ऋते ज्ञानान्न
मुक्तिः' इत्यादिस्मृतिस्मृतिकादा एतदेव प्रतिपादयन्ति । तस्य
ब्रह्मविज्ञानस्याव्यक्ताकारवृत्तिस्वरय समुत्पत्तिः क्लृप्ते वेदान्तोद्देशेति
विज्ञानं विज्ञाः । तेषां वेदान्तवाक्यानां श्रुतिस्मृतिरूपाणां तात्पर्यं
सत्यज्ञानानन्दनिर्गुणनिष्क्रियनिर्विकाराद्वैतब्रह्मस्वरूपप्रतिपादनं स्वेति
शास्त्रीरक्तमीमांसाऽपरनामब्रह्मसूत्रग्रन्थे श्रीमन्नाशयणावतारकृष्ण-
द्वैपायनमहर्षिणा सूत्रैः स्पष्टीकृतम् । सूत्रस्य गूढार्थत्वात्तद-
भिगमनेऽसमर्थानां जिज्ञासूनां भृशमुपकाराय शिवावतारभग-
वत्पादशाङ्कराचार्यैरभिप्रसन्नगम्भीरे भाष्यं प्रणीतम् । दशो-
पनिषदां श्रीमद्भगवद्गीतायाश्चोपरि तैरुद्भूतं भाष्यं प्रणीतम्
भाष्यस्यापि गूढार्थत्वान्नाधिकारिणां प्रवेशो भवेदित्यभिप्रेत्य
श्रीमद्भगवद्भाष्यकारैरेकप्रकरणग्रन्थानां प्रणयनं विहितम् ।
कालान्तरेऽन्यैराध्याचार्यैर्वचिस्पतिमिश्रानन्दगिरिविद्यारथ-
मुन्यादिभिर्विदुषो मौलिकग्रन्थानां भाष्यव्याख्यानस्वरूपटीका-
दीनाञ्च रचना जिज्ञासूनामुपकारायैव कृता ।

तैषामेव ग्रन्थानां मध्येऽयं श्रीमद्भगवत्पादोपाचार्य-
भाष्यकारविरचितः 'सर्ववेदान्तसिद्धान्तसारसङ्ग्रहः' कश्चिद्
विलक्षणो ग्रन्थः । ~~सर्व~~ग्रन्थस्यास्य वैलक्षण्यमेतदेव
यत् सर्वेषामेव वेदान्तप्रमेयपदार्थानां साधनचतुष्टय-
जीवब्रह्मेक्यादीनां विशदरूपेण वर्णनम् । वेदान्ते
[अग्रे]→

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क्रमांक 2

दिनांक 12/08/2022

जिज्ञासूनां निःसंदिग्धप्रवृत्त्यर्थं पूर्वपक्षाणां ज्ञानकर्मसमुच्च-
यादिरूपाणामपि खण्डनं स्पष्टं श्रुतिस्मृतितदनुसारियुक्तिमि-
श्रया कृतमस्ति ।

अनेन ग्रन्थेन कौमल्यश्रेष्ठमुषियुक्तानां जिज्ञासूनामपि
वेदान्तसिद्धान्तबोधो भवेदित्यभिप्रेत्य श्रीचिन्मयमिश्र-
मुम्बईसंस्थाया आचार्यैरिदानीं ब्रह्मविद्यापीठकैलासमे-
स्थित्वाऽध्ययनेऽध्यापने च संलग्नैः श्रीबोधात्मानन्दराख-
तीमहाभागैः 'शंकरप्रसादिनी' नाम्नी टीका विहिता । इयं
टीका मूलग्रन्थस्य तात्पर्यस्फोरेण ग्रन्थग्रन्थिभेदेन च
दक्षेति मम गतिः ।

अस्य टीकासंयुक्तग्रन्थस्य परिशीलनेन बहूनां
जिज्ञासूनां ब्रह्मावबोधो विदुषाञ्च मनसि महतोषो
संजायत इत्याशासानोऽहम् ।
। ओं शम् ।

श्रीवर्णी पूर्णिमा,
वि.सं २०७३

स्वामी विजयानन्दपुरी
द्वारकापीठाचार्यः
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॥ आशीर्वचनम् ॥

॥ श्रीमदभिनवचन्द्रशेखरो विजयतेतराम् ॥

संसारमण्डलेऽस्मिन् अनादिकालतो बम्भ्रम्यमाणानामाध्यात्मिकाधिदैविकाधिभौतिक-
तापतश्चेख्यमानानां जरायुजादि-चतुर्विधजीवानामेकं ब्रह्मविज्ञानं विहाय
नान्यदात्यन्तिकश्रेयस्करमुत्पश्यामः। 'नान्यः पन्था विद्यतेऽयनाय' , 'ऋते ज्ञानान्न
मुक्तिः' इत्यादि श्रुतिस्मृतिवादा एतदेव प्रतिपादयन्ति। तस्य ब्रह्मज्ञानस्य अखण्डाकार-
वृत्तिरूपस्य समुत्पत्तिः खलु वेदान्तादेवेति विजानन्ति विज्ञाः। तेषां वेदान्तवाक्यानां
श्रुतिस्मृतिरूपाणां तात्पर्यं सत्यज्ञानानन्दनिर्गुणनिष्क्रियनिर्विकाराद्वैत-ब्रह्मस्वरूपप्रतिपादन
एवेति शारीरकमीमांसाऽपरनामब्रह्मसूत्रग्रन्थे श्रीमन्नारायणावतारकृष्णद्वैपायनमहर्षिणा
सूत्रैः स्पष्टीकृतम्। सूत्रस्य गूढार्थत्वात्तदवगमनेऽसमर्थानां जिज्ञासूनां भृशमुपकाराय
शिवावतारभगवत्पादशङ्कराचार्यैरतिप्रसान्नगम्भीरं भाष्यं प्रणीतम्। दशोपनिषदां
भगवद्गीतायाश्चोपरि तैरद्भुतं भाष्यं प्रणीतम्। भाष्यस्यापि गूढार्थत्वात्तत्राधिकारिणां प्रवेशो
भवेदित्यभिप्रेत्य श्रीमद्भगवद्भाष्यकारैरनेकप्रकरणग्रन्थानां प्रणमनं विहितम्।
कालान्तरेऽन्यैरप्याचार्यैर्वाचस्पतिमिश्रानन्दगिरिविद्यारण्यमुन्यादिभिर्बहुशो
मौलिकग्रन्थानां भाष्यव्याख्यानस्वरूपटीकादीनां च रचना जिज्ञासूनामुपकारायैव कृता।
तेषामेव ग्रन्थानां मध्येऽयं श्रीमद्भगवत्पादाचार्यभाष्यकारविरचितः
'सर्ववेदान्तसिद्धान्तसारसङ्ग्रहः' कश्चिद् विलक्षणो ग्रन्थः। ग्रन्थस्यास्य वैलक्षण्यमेतदेव यत्
सर्वेषामेव वेदान्तप्रमेयपदार्थानां साधनचतुष्टयजीवब्रह्मैक्यादीनां विशदरूपेण वर्णनम्।
जिज्ञासूनां निःसन्दिग्धप्रवृत्त्यर्थं पूर्वपक्षाणां ज्ञानकर्मसमुच्चयरूपाणामपि खण्डनं स्पष्टं
श्रुतिस्मृतितदनुकूलयुक्तिभिश्चात्र कृतमस्ति। अनेन ग्रन्थेन कोमलशेमुषीयुक्तानां

जिज्ञासूनामपि वेदान्तसिद्धान्तबोधो भवेदित्यभिप्रेत्य श्री चिन्मयमिशन मुम्बईसंस्थाया
आचार्यैरिदानीं ब्रह्मविद्यापीठकैलासाश्रमे स्थित्वाऽध्ययनेऽध्यापने च संलग्नैः श्री
बोधात्मानन्दसरस्वतीमहाभागैः 'शङ्करप्रसादिनी' नाम्नी टीका विहिता। इयं टीका
मूलग्रन्थस्य तात्पर्यस्फोरणे ग्रन्थग्रन्थिभेदने दक्षेति मम मतिः। अस्य टीकासंयुक्तग्रन्थस्य
परिशीलनेन बहूनां जिज्ञासूनां ब्रह्मावबोधो विदुषां च मनसि महत्तोषो संजायत
इत्याशासानोऽहम्।

। ॐ शम् ।

श्रावणी पूर्णिमा

वि सं - २०७९

स्वामी विजयानन्दपुरी

द्वादशपीठाचार्यः

श्री कैलासाश्रमो हृषिकेशः

Abbreviations

Ai. Up.	Aitareya Upaniṣad
Am. Up	Amṛtabindu Upaniṣad
BG	Bhagavad Gītā
Br. Up.	Bṛhadāraṇyaka Upaniṣad
BUBV	Bṛhadāraṇyaka Upaniṣad Bhāṣya Vārtikā
Ch. Up.	Chāndogya Upaniṣad
G. Up.	Gaṇapati Atharvaśīrṣa Upaniṣad
Kai. Up.	Kaivalya Upaniṣad
Kaṭha Up.	Kaṭha Upaniṣad
Ke. Up.	Kena Upaniṣad
Mā. Vā.	Mānasollāsa Vārtikā
Mā. Up.	Māṇḍūkya Upaniṣad
Mā. Kā.	Māṇḍūkya Kārikā
Mu. Up.	Muṇḍaka Upaniṣad
ŚB.	Śrīmad Bhāgavatam
Śve. Up.	Śvetāśvatara Upaniṣad
Tai. Up.	Taittirīya Upaniṣad
VSM	Vedānta Siddhānta Muktāvali
VŚ	Vairāgya Śatakam
Yo. Sū.	Yoga Sūtra
Yo. Vā	Yoga Vāsiṣṭha

Note: In those places where the *ṭīkā* contains an explanation of the verse and no additional exposition, the translation has not been repeated there.

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Sarva-Vedānta-Siddhānta-Sāra-Saṅgraha

Of Śrī Śaṅkarācārya

With the English translation of the original 'Śaṅkara-Prasādinī' commentary in
Sanskrit

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायर्तृभ्यो वंशऋषिभ्यो महद्भ्यो नमो गुरुभ्यः।

Om, salutations to Brahmā and others, to the great sages pertaining to (my) lineage,
creators of the tradition of Self-knowledge. Salutations to (my) preceptors.

सर्वोपप्लवरहितः प्रज्ञानघनः प्रत्यगर्थो ब्रह्मैवाऽहमस्मि। ब्रह्मैवाऽहमस्मि।

I am that Infinite Truth alone which is free from all afflictions, which is pure
Knowledge and the innermost essence. I am that Infinite Truth alone.

सर्ववेदान्तसिद्धान्तसारसङ्ग्रहरूपिणम्।

नौमीड्यं दक्षिणामूर्तिं स्वात्मनिष्ठैकसिद्धये॥

I offer obeisance to the worshipful Dakṣiṇāmūrti whose form is the essence of all
Upaniṣadic teachings for the sole attainment of abidance in the Self.

भाष्यकारं सुरेशञ्च व्यासमद्वैतसन्निभम्।

वन्देऽहं चिन्मयानन्दं तेजोदिव्यमहर्निशम्॥

I continually worship Śrī Śaṅkarācārya (the author of commentaries), Śrī Sureśvara,
Vyāsa who resembles non-duality, Chinmayananda, and all brilliant and divine
Ācāryas.

पूर्णः पीयूषभानुर्भवमरुतपनोद्दामतापाकुलानां

प्रौढाज्ञानान्धकारावृतविषमपथभ्राम्यतामंशुमाली।

कल्पः शाखी यतीनां विगतधनसुतादीषणानां सदा नः

पायाच्छ्री पद्मपादादिमुनिसहितः श्रीमदाचार्यवर्यः॥

May the greatest of all teachers, accompanied by Śrī Padmapāda and other sages,
always protect us; He is the full moon for those who are agitated by the unending
sorrow created by the burning heat of transmigration; the sun for those who are

wandering on false paths, veiled by the dense darkness of ignorance; the wish-fulfilling tree for those who are striving, and those who are free from desire for wealth, progeny etc.

दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः
स्पर्शश्चेत्तत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम्।
न स्पर्शत्वं तथापि श्रितचरणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन चालौकिकोऽपि॥

In all three worlds there is no parallel found for the *sadguru*, the giver of Knowledge. Perhaps the philosopher's stone (*Parasmani*) can be the comparison, which transforms iron into gold. Even so, it does not transform (the iron) into a philosopher's stone. The *sadguru* gives his own identity to the student who has surrendered at his feet. Therefore, there is no comparison for the *sadguru* who is beyond this world (in his glory).

The *Śaṅkaraprasādinī* commentary is now begun, preceded by prostrations to the Guru and the Supreme Lord: (it is) that by which the Supreme Lord and Guru Śaṅkara, that whom the suffixes '*tamap*' etc (superlatives) failed to find anything superior and thus returned, are pleased. Or, by His grace of compassion, that by which the meaning of the text is understood (that is *Śaṅkaraprasādinī*).

The author composes the invocation of the *Sarva-vedānta-siddhānta-sāra-saṅgraha*, which is understood by the grace of the guru, with the text - '*akhaṇḍānandasambodhaḥ*'. It is for the completion of the desired text without hindrance; to ward off the chain of evils which may obstruct the path; for the growing application by students and their students. The text is preceded by continuous remembrance of and prostrations to the supreme deity which is the Reality, as an indication of that which should be practised by the student and that which is the authority for proper conduct.

Invocation

अखण्डानन्दसम्बोधो वन्दनाद्यस्य जायते।

गोविन्दं तमहं वन्दे चिदानन्दतनुं गुरुम्॥१॥

I prostrate to that Guru who is known by the statements of the upaniṣads (Govinda), whose form is consciousness-bliss, and by worship of whom arises clear knowledge of unbroken bliss. 1.

I prostrate to that preceptor, whose form is consciousness-bliss alone, and who is known by the statements of the upaniṣads; by the adoring and humble service of whom arises clear knowledge of unbroken bliss, void of the limitations of place, time, or object, devoid of particularity and undifferentiated from innermost consciousness, from the smṛti, *"know that by prostration, questioning and service"* (BG 4.34), and the śruti, *"who has supreme devotion for God and also for the guru, for that great soul, the meaning of what is said is illumined"* (Śve. Up. 6.23).

By the word 'akhaṇḍānandasambodhaḥ' the implied meaning of the word 'you' (tvam)¹ is indicated. By the two words 'govindam' and 'cidānandatanuḥ', Brahma, the implied meaning of the word 'That' (tat)² is indicated. The meaning is as follows: I salute the guru by whose grace the knowledge 'I am Brahma' arises.

In the alternative reading 'akhaṇḍānandasandoha', the meaning is 'by worship of whom, the experience replete with unbroken bliss arises'.

As the text is in the form of a treatise on the vedāntic scriptures, and because a treatise is indicated as that which is 'related to the scripture in some aspects', the invocation of this text is also performed by knowing the fourfold connection. As in - *'the relationship, qualified student, subject matter and purpose; without these connections, the invocation at the beginning of the text is incomplete.'*

'Anubandhatvam' is that which has for its subject matter the knowledge which prompts one to become engaged in the study of the text. Hence the next verse beginning with 'Akhaṇḍam' -

अखण्डं सच्चिदानन्दमवाङ्मनसगोचरम्।

¹ In the mahāvākya, 'tat tvam asi' (Ch. Up. 6.8.7)

² Ibid.

आत्मानमखिलाधारमाश्रयेऽभीष्टसिद्धये॥२॥

I take refuge in the infinite Self which is existence, consciousness, bliss, beyond speech and mind, and the substratum of all living beings, for the attainment of the desired object. 2.

That infinite existence which cannot be negated, that is one alone without a second; consciousness, unbroken, unchanging knowledge; bliss, existing as the original as established by the śruti, “*other beings are supported by a particle of this bliss alone*” (Br. Up. 4.3.32); which is not an object of cognition for the speech and mind, “*that from which all speech returns along with the mind without reaching it*” (Tai. Up. 2.4), “*the eye does not go there, the speech does not go there, not the mind*” (Ke. Up. 1.2); which is the support of all living beings; that Self, by the words of the Liṅga Purāṇa, “*that which pervades, that which accepts, that which consumes objects here, that which is always existing, therefore it is called the Self*”; I take refuge in that for the attainment of what is desired.

By the word ‘Self’, that innermost consciousness which is completely free from the gross, subtle, and causal bodies is indicated. By the two words ‘infinite’ and ‘existence-consciousness-bliss’, Brahma (is referred). Due to both being in case agreement³, the subject matter which is to be explained by the treatise is indicated: the oneness of Brahma and the Self. Alternatively, I take refuge to know the Self as being unknown as an object of knowledge, as available for immediate transaction, and as infinitude; and to know the falsity of the world which is always accompanied by the ego. When the falsity of the ego is established, the falsity of inner knowledge (of the antahkaraṇa) is also established as well as (the falsity) of objects of knowledge beginning with sound. That attainment alone is desired by seekers of liberation.

And also, for completion (of the text) free from obstacles, he prostrates to Gaṇeśa in the following verse beginning with -

यदालम्बो दरं हन्ति सतां प्रत्यूहसम्भवम्।

तदालम्बे दयालम्बं लम्बोदरपदाम्बुजम्॥३॥

³ सामानाधिकरण्यम् (sāmānādhikaranyā): भिन्नप्रवृत्तिनिमित्तानां शब्दानामेकस्मिन्नर्थे तात्पर्यसम्बन्धः। The relationship between two co-referential words in a sentence (which are in grammatical case agreement and denote the same object). Their agreement is either primary or secondary (unconditional or conditional).

I seek shelter in the lotus feet of Gaṇeśa, the ocean of compassion; for noble people, whose refuge destroys the fear which arises from obstacles. 3.

For noble people traveling on the noble path, the fear which arises due to obstacles is destroyed by the refuge of the lotus feet of Vināyaka, the son of Gaurī. He is the support of the helpless, an ocean of compassion whose nature is the immediate Reality according to the śruti “*you are the self-evident Reality*” (G. Up. 4). I take refuge in the lotus feet of the large-bellied one, Gaṇeśa.

Now, Śrī Śaṅkarācārya, who is the best of all teachers and to be worshipfully remembered in the morning, offers salutations to the guru who is blissful with direct realisation of Brahma, as the śruti says: “*Known through unbroken awareness of the Self, in which all phenomena are negated, the peaceful, the auspicious, the non-dual*” (Mā. Up. 7).

अर्थतोऽप्यद्वयानन्दमतीतद्वैतलक्षणम्।

आत्माराममहं वन्दे श्रीगुरुं शिवविग्रहम्॥४॥

I worship that guru whose nature is non-dual bliss, in whom all indicators of duality are absent, who revels in the Self, and whose nature is auspiciousness. 4.

I worship that preceptor who is, by nature and not only by word, non-dual and bliss; Brahman, in which there is not even the scent of duality (but also) the one who has directly realised that non-dual Brahman described by hundreds of śrutis as his own Self. As in - “*there is no dissolution, no creation, no one bound, no one striving, no seeker of liberation, no liberated one: this is the Supreme Reality*” (Mā. Kā. 2.32), “*one alone without a second*” (Ch. Up. 6.2.1), “*Existence, Knowledge, Infinite*” (Tai. Up. 2.1), “*without cause, unexcelled, without any external*” (Br. Up. 2.5.19), “*that is without and within, indeed without birth*” (Mu. Up. 2.1.2), “*this is not from (caused by) anything, nor was anything from (caused by) it*” (Kaṭha Up. 1.2.18). Him from whom all indicators of duality have departed, who is different from cause and effect; whose reveling is in the Self; that preceptor who is endowed with wealth and the six powers; whose form is auspiciousness.

वेदान्तशास्त्रसिद्धान्तसारसङ्ग्रह उच्यते।

प्रेक्षावतां मुमुक्षूणां सुखबोधोपपत्तये॥५॥

The compiled essence of the principles of the Vedānta scriptures is explained for the easy accomplishment of knowledge by the prudent seekers of liberation. 5.

A compilation of the essential principles of the *vedānta-śāstra*, which contains the final conclusion of Vedas, is explained for the accomplishment of easy knowledge of the immediate Self for those for whom the path of Vedic dharma is supreme. (For those) who are possessed of the ability to discern between the eternal and ephemeral; from whose intellect the impurity caused by delusion is absent; who are desirous of liberation; utterly free from the three types of desire; who are desirous of knowing Brahman; who have performed upāsanā; who wish to go beyond the three types of limitation of the Self in the absolute absence of bondage in three periods of time.

Having introduced the text with the saying, 'that thinking which is for the sake of establishing what is being discussed is called the introduction', now the connection is described. It is that which has for its content the knowledge which prompts one to become engaged with the text.

A description of the connection (*anubandha*)

अस्य शास्त्रानुसारित्वादनुबन्धचतुष्टयम्।

यदेव मूलं शास्त्रस्य निर्दिष्टं तदिहोच्यते॥६॥

That primary fourfold connection which is specified for the scripture is the same here, because this text conforms to the scripture. That is now spoken of.

6.

That fourfold connection which is indicated as the source of the upaniṣads is the same for this text, as it conforms to the upaniṣads and is a treatise of Vedānta: '*that which is connected with the scripture in one aspect (and) remains discrete from the scripture*'. Therefore, the fourfold connection of the upaniṣads and this text is indeed the same. That connection is now described.

What is that? It is said -

अधिकारी च विषयः सम्बन्धश्च प्रयोजनम्।

शास्त्रारम्भफलं प्राहुरनुबन्धचतुष्टयम्॥७॥

The qualified student, the subject matter, the relationship and the purpose are called the fourfold connection, whose result is to begin study of the scriptures.

7.

The qualified student - the seeker of liberation who desires to know the infinite reality; one who is endowed with the fourfold qualifications; the knower.

The subject matter - that in which the ultimate purport of the upaniṣads is in harmony according to the sixfold indicators. The oneness of the individual and the infinite reality: that which is to be known.

The relationship - of the subject matter with the text, in the sense of explained and explanation, or knowledge and teaching. The relationship between the valid means of knowledge (revealer) and that which is to be known (revealed).

The purpose - the attainment of the ever attained, unlimited Brahman, and the abandonment of transmigration which is given up and ever ceased.

Wise people call this the fourfold connection, whose result is to begin study of the scriptures. By this knowledge, one becomes engaged to begin the text.

Now the qualified student is described -

चतुर्भिः साधनैः सम्यक्सम्पन्नो युक्तिदक्षिणः।

मेधावी पुरुषो विद्वानधिकार्यत्र सम्मतः॥८॥

One who is well endowed with the four qualifications, skillful in analysis (by virtue of knowing vyākaraṇa, tarka and mīmāṃsā), capable of understanding and recollection, and has a subtle intellect is considered as the qualified student here. 8.

One who is well endowed with the four qualifications described, by such verses beginning with, '*first, discernment between the eternal and the ephemeral*' (SVSSS 15); who is a knower of words, sentences and the means of knowledge by study of logic, interpretation of Vedic text, and grammar; who has the ability to retain the meaning of texts studied, and who has a subtle intellect and is established in saṁguṇa brahma; such a person is regarded as the qualified student here in this scripture.

What is the subject matter of this text? It is said -

विषयः शुद्धचैतन्यं जीवब्रह्मैक्यलक्षणम्।

यत्रैव दृश्यते सर्ववेदान्तानां समन्वयः॥९॥

The subject matter is that in which the harmony of all upaniṣad mantras is seen. It is pure consciousness, characterised by the oneness of the individual and infinite reality. 9.

The subject matter is that in which the harmony of all upaniṣad mantras is seen according to the sixfold indicators, *"the introduction and the conclusion, repetition, originality, result, eulogy, and logical proofs/examples - in determining the meaning, these are the indicators"*. It is characterised by the oneness of the individual and infinite reality; pure consciousness, whose knowledge is thus: 'I am that attributeless infinite reality'. Indeed, it is not dharma characterised by injunction and prohibition, nor the individual who is the direct meaning of the word 'tvam', nor the qualified reality which is the direct meaning of the word 'ta', but by the implied meaning (of the statement), the oneness of the two. The subject matter of whichever texts is dedicated to explaining the knowledge of the upaniṣads, as in - *"all this is indeed the infinite reality"* (Ch. Up. 3.14.1), *"I am Brahma"* (Br. Up. 1.4.10); it is the state of all being the Self; by śrutis such as - *"this brāhmaṇa, this kṣatriya, these worlds, these gods, these Vedas, these beings, all these are the Self"* (Br. Up. 4.5.7).

Now the relation is described.

एतदेक्यप्रमेयस्य प्रमाणस्यापि च श्रुतेः।

सम्बन्धः कथ्यते सद्भिर्बोध्यबोधकलक्षणः॥१०॥

The relationship between this oneness, which is to be known, and the upaniṣad, which is the means of knowledge, is described by noble people as characterised by that which is taught in relation to the teaching. 10.

The relationship between the oneness which is to be known and the Veda which is the means of knowledge, characterised by that which is knowledge and what is expounded, is described by the wise, noble, intelligent ones who are conversant with the means of knowledge. This oneness of the individual and the infinite reality is illumined by the upaniṣads alone and not anywhere else.

The purpose is now stated.

ब्रह्मात्मैकत्वविज्ञानं सन्तः प्राहुः प्रयोजनम्।

येन निःशेषसंसारबन्धात्सद्यः प्रमुच्यते॥११॥

Wise people say that the purpose is the knowledge of oneness of the infinite reality and the self; it is that by which one is entirely and immediately freed from the bondage of transmigration. 11.

Wise people say that the purpose of all upaniṣads is the knowledge of the oneness of Brahman and the Self; either by conditional case agreement⁴ as in the statement, 'this is not silver; this is a shell', or by unconditional case agreement⁵ as in the statement, 'this pot-space is indeed total-space'. By that knowledge, the individual is liberated at once from the bondage of transmigration, from the fault of ignorance; the removal of ignorance takes place immediately and not sequentially due to the awakening of knowledge; by the śruti, "Being free, one is liberated" (Kāṭha Up. 2.2.1). The result of the method of enquiry is liberation through knowledge, as per the śruti, "the knower of the Self crosses grief" (Ch. Up. 7.1.3), "one who knows Brahman becomes Brahman alone" (Mu. Up. 3.2.9).

And also -

प्रयोजनं सम्प्रवृत्तेः कारणं फललक्षणम्।

प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते॥१२॥

The purpose, which is characterised by the result, is the cause for right activity. Even the dull do not engage in action without aiming for a purpose.

12.

The purpose, indicated by the result, is the cause of right activity; since this is the cause, even the dull do not engage in action without aiming for a purpose. By the

⁴ बाध (bādha: secondary, conditional) सामानाधिकरण्य (ref. Footnote 2): भिन्नसत्ताकयोरुभयोः पदार्थयोः समानविभक्तित्वबलेनैक्यप्रतिपादकवाक्यस्थपदद्वयस्य बाधायां सामानाधिकरण्यमुच्यते । - the relationship between the two words in the sentence indicating the oneness of two objects which have different ontological status (level of reality), by the strength of their being in the same grammatical case, is called 'sāmanādhikaranyā' dependent on sublation/negation (bādhāyām).

⁵ मुख्य (mukhya: primary, unconditional) सामानाधिकरण्य (ref. Footnote 2): समानसत्ताकत्वेन समानस्वरूपकत्वेन च वास्तवभेदशून्ययोर्द्वयोः पदार्थयोर्बोधकवाक्यगतपदद्वयस्य मुख्यसामानाधिकरण्यमुच्यते । - the relationship between the two words in the sentence indicating the oneness of two objects which have no real difference between them, by virtue of having the same ontological status and the same nature, is called 'mukhya-sāmanādhikaranyā'.

'*kaimutika-nyāya*',⁶ the meaning is: without aiming for a purpose, discerning people will certainly not engage in activity.

The fourfold qualification

Now the first part of the (four-fold) connection, the fourfold qualification, is described.

साधनचतुष्टयसम्पत्तिर्यस्यास्ति धीमतः पुंसः।

तस्यैवैतत्फलसिद्धिर्नान्यस्य किञ्चिद्दनस्य॥१३॥

Only the intelligent one possessed of the fourfold qualification will have this attainment of the result; it will not be of not any other who is lacking in any way. 13.

This result, the attainment of liberation, will only be of the wise person who possesses the wealth of the fourfold qualification; not of any other person who is lacking the qualifications even in the slightest measure. If there are any flaws in the knower, the understanding of that to be known which is free from any defects, will be obstructed by doubts and false notions; even in the presence of a teacher and the scripture. The necessity of the fourfold qualification is mentioned by the *smṛti*, "*Brahman is indeed without defect and the same.*" (BG 5.19) and also by the common saying, "*what does scripture do for the one who does not have their own intelligence? What will a mirror do for the one who is without eyes?*".

That is made clear by (the method of) presence and absence, 'चत्वारि' -

चत्वारि साधनान्यत्र वदन्ति परमर्षयः।

मुक्तिर्येषां तु सद्भावे नाभावे सिध्यति ध्रुवम्॥१४॥

The seers of the Supreme speak of the four qualifications here with reference to liberation. It is well ascertained that in their presence, liberation is attained; in their absence, it is not. 14.

⁶ The maxim of 'how much more' or 'how much less' (किमुत). This *nyāya* is used to indicate a conclusion that is drawn, being much more obvious or convincing than one already drawn (*a fortiori*). In this case, if even *manda* (i.e. dull) people do not act without having identified the purpose of their action, then how much more (किमुत) can the same be said for those possessed of discernment.

Seers of the Supreme, immortal, unborn Truth which is counted as the 'fourth' due to māyā, having described the four qualifications, speak of their necessity by the method of presence and absence here in the topic of liberation. When (the fourfold qualification is) present, there is liberation; when absent, there is not. This is well ascertained by the śruti, logic, and experience.

That which was briefly mentioned in the eighth verse is now expanded upon.

आद्यं नित्यानित्यवस्तुविवेकः साधनं मतम्।

इहामुत्रार्थफलभोगविरागस्तु द्वितीयकम्॥१५॥

शमादिषट्कसम्पत्तिस्तृतीयं साधनं मतम्।

तुरीयं तु मुमुक्षुत्वं साधनं शास्त्रसम्मतम्॥१६॥

According to the scripture, the first qualification is considered to be discernment between the eternal and ephemeral. The second is dispassion towards objects of enjoyments here and hereafter. 15.

The third qualification is considered to be the sixfold wealth beginning with tranquility. The fourth qualification is the desire for liberation. 16.

The meaning is clear.

Thus - by the śruti, *"that is, just as in this world results acquired through action become diminished, in the same way, there too results acquired through virtue become diminished"* (Ch. Up. 8.1.6); by rules such as 'that which is created is impermanent'; and by śrutis such as, *"consciousness is not born, nor does it die"* (Kāṭha Up. 1.2.18), *"that which is infinite is immortal"* (Ch. Up. 7.24.1), *"anything other is perishing"* (Br. Up. 3.7.23), the infinite Self is established in its own glory, permanent, and real; everything else, i.e., original ignorance and its effects, is impermanent. In this way discrimination arises.

That which is earned through action, viz., the object of enjoyment, the place of enjoyment (the body), and objects of this world and higher worlds; all are transient: this is the meaning. By śrutis such as, *"having examined the worlds which are acquired through karma, the seeker should develop dispassion; the uncaused, i.e. liberation, is not (attained) by action"* (Mu. Up. 1.2.12), *"everything is dear for the sake of the self"* (Br. Up. 2.4.5), *"(to) one describing anything other than the self as dear, he may say, 'that which you hold dear will perish'"* (Br. Up. 1.4.8), having examined the not-self,

determined it as impermanent, and understood that 'uncaused liberation is not caused by action', dispassion arises for the seeker of liberation towards actions and their results.

By the śruti in the Kāṇva reading, *"having become tranquil, controlled, withdrawn, possessed of forbearance, and concentrated, (one) sees the self in the self"* (Br. Up. 4.4.23), the set of five beginning with śama is found. *"Having become endowed with faith... one may see"*, is the Mādhyandina reading. By this, the sixfold (wealth) beginning with śama is described.

The desire for liberation is found by such statements: *"seek to know that; that is the infinite reality"* (Tai. Up. 3.1), *"that should be searched for, that should be sought to be known"* (Ch. Up. 8.7.1), *"the Self should be seen, heard of, thought of, meditated upon"* (Br. Up. 2.4.5).

For the non-dual Self the upaniṣad alone is the valid means of knowledge. This has been shown in the śrutis such as, *"that puruṣa of the upaniṣad, I ask (of)"* (Br. Up. 3.9.26), *"those who have very well ascertained the meaning of the knowledge of the upaniṣads"* (Kai. Up. 6).

Discrimination between the eternal and the transient

Discrimination is now described with six verses.

ब्रह्मैव नित्यमन्यत्तु ह्यनित्यमिति वेदनम्।

सोऽयं नित्यानित्यवस्तुविवेक इति कथ्यते॥१७॥

'The infinite reality alone is eternal; all else is indeed transient': knowledge such as this is called discrimination between the eternal and the transient. 17.

The supreme Brahman which is free from qualifiers alone is eternal; it cannot be negated and is free of the limitations of place, time and objects, as per such śrutis as *"eternal, manifest in diverse ways, all-pervading, extremely subtle"* (Mu. Up. 1.1.6). Everything else (that That) is indeed impermanent; anything whatsoever in the form of action, instrument, or result of action is transient. The knowledge in the form of this understanding is called discrimination between the eternal and the transient. Although the student has not done śravaṇam of the eternal Brahman from the guru, even so, one who determines that there is some eternal truth through its secondary/general knowledge is endowed with the capacity for discrimination.

And also -

मृदादिकारणं नित्यं त्रिषु लोकेषु दर्शनात्।

घटाद्यनित्यं तत्कार्यं यतस्तन्नाश ईक्ष्यते॥१८॥

Clay etc is the eternal cause; its effects of pot etc are transient since their destruction is seen to take place; this is known in all the three worlds. 18.

It is seen in all three worlds that an effect which is caused, such as a pot, is transient, since its destruction is seen to take place. With reference to that effect, that which is the cause, such as clay, is eternal, due to it being known as such. It is not only transient, but that which has prior non-existence and posterior non-existence is also seen to have absolute non-existence⁷. Gauḍapādācārya said, "*that which is not there in the beginning or the end is also similar (absent) in the present*" (Mā. Kā. 2.6).

In the same way -

तथैवैतज्जगत्सर्वमनित्यं ब्रह्मकार्यतः।

तत्कारणं परं ब्रह्म भवेन्नित्यं मृदादिवत्॥१९॥

In the same way, the entire world is transient because it is an effect of Brahman. Its cause, the supreme Brahman, is eternal like clay etc. 19.

In the same way, this entire world is transient because it is an effect of the infinite reality, like a pot is an effect of clay. The cause of the world, the supreme infinite reality, is eternal because it is the cause like clay etc.

It is said by Bhagavān - "*see the cause in the effect; then negate the effect; thereafter, negate the causal status (of the cause); the muni becomes what remains*" (Aparokṣānubhūti, 139). By the rule of *adhyāropa-apavāda* (intentional superimposition and negation) that which is different from both effect and cause, which is completely free of all qualifiers, which is the 'fourth', is illumined.

⁷ Four types of absence are accepted in the Nyāya darśana: 1) prior absence (*prāk abhāva*) - which exists before the creation of a thing; 2) posterior absence (*pradhvaṃsa abhāva*) - which exists after the destruction of a thing; 3) absolute absence (*atyanta abhāva*) - the impossibility of existence of a thing in a particular locus; 4) mutual absence (*anyonya abhāva*) - between two separately existing objects.

One should not have any doubt in this. Due to clay etc being the cause, how is there eternality (for them)? In the upaniṣads, Brahman alone is described as eternal. That is said now, 'sargam' -

सर्गं वक्त्यस्य तस्माद्वा एतस्मादित्यपि श्रुतिः।

सकाशाद्ब्रह्मणस्तस्मादनित्यत्वे न संशयः॥२०॥

The upaniṣad speaks of the creation from the infinite reality thus: 'from that indeed, from this'; therefore, there should be no doubt in the transience of this world. 20.

By the example in the śruti, *"just as, oh dear one, by one lump of clay all clay articles may be known; modification has speech alone as its support and is in name only; clay alone is real"* (Ch. Up, 6.1.4), the reality of clay which is spoken of is not absolute. By such śrutis as, *"from that, indeed from this self space came into being"* (Tai. Up. 2.1), the upaniṣad speaks of the creation of this world from the infinite reality qualified by māyā. The state of 'cause' is not possible for the infinite reality which is partless and without duality. There (in creation), māyā is the changing material cause and Brahman is the apparent material and efficient cause. Therefore, one should not have any doubt regarding the transience of the world.

That is said - *"the creation of the world is due to ignorance of Brahman, since there is the absence of 'cause-hood' for Brahman. Brahman is called the cause solely by virtue of it being the substratum"* (VSM, 38).

It is said in the Bṛhat Vartika also - *"having resorted to that ignorance, which is the material cause of this magic show of duality, it is said that Brahman is the cause"* (BUBV 1.4.371).

Just as all objects of enjoyment are transient, in the same way the place of enjoyment (body) is also transient because it has parts.

सर्वस्यानित्यत्वे सावयवत्वेन सर्वतः सिद्धे।

वैकुण्ठादिषु नित्यत्वमतिर्भ्रम एव मूढबुद्धीनाम्॥२१॥

The transience of everything is established in every respect, due to existing with parts. Believing Vaikuṇṭha etc. to be eternal is merely a delusion of foolish people without discrimination, there. 21.

The transience of everything, due to having parts, is established in all respects. When the transience of everything is established, so is the transience of the fourteen worlds. *"In the beginning, the one Self alone indeed was; nothing else at all blinked. It visualised, I indeed create the worlds... It visualised, these (are the) worlds, I indeed create the protectors of the world"* (Ai. Up. 1.1, 3). That which is created is transient: by this axiom, all worlds and protectors of the worlds are transient. Therefore, there is also transience of Vaikuṇṭha etc. Of those who are without discrimination and understand the worlds of Vaikuṇṭha etc to be eternal, there is only delusion.

Here the topic of discrimination is concluded in the next verse, '*anityatvaṃ* -

अनित्यत्वं च नित्यत्वमेवं यच्छ्रुतियुक्तिभिः।

विवेचनं नित्यानित्यविवेक इति कथ्यते॥२२॥

That discrimination which is done by the upaniṣads and logic (with respect to) transience and eternity in this way is called 'discrimination between the eternal and transient'. 22.

In this way, the eternity of the Self and the transience of the not-Self should be deliberated upon with the upaniṣads, which are the valid means of knowledge, and logic adhering to them. Since it is said, *"one should follow logic adhering to the śruti"* (Sādhana Pañcakam 3), *"when it is taught by one who beholds no difference there is no doubt concerning it, the Self being subtler than the subtlest and not obtained by logic"* (Kaṭha Up. 1.2.8), *"this knowledge is not attainable through logic"* (Kaṭha. Up. 1.2.9), because the Self is not subject to logic, knowledge of the Self cannot be attained by logic alone. Therefore, that enquiry which is done by the upaniṣads and logic, is called discrimination between the eternal and the transient.

Dispersion

Dispersion is now described in the following 72 verses.

ऐहिकामुष्पिकार्थेषु ह्यनित्यत्वेन निश्चयात्।

नैःस्पृह्यं तुच्छबुद्धिर्यत्तद्वैराग्यमितीर्यते॥२३॥

The lack of longing and understanding of unimportance in objects of this world and higher worlds, which arises due to the determination that they are indeed transient, is called dispersion. 23.

Arising due to the determination of transience in objects which are attained in this world: garland, sandalwood, companion etc; and in the objects of enjoyment which are attained in higher worlds of heaven etc, that lack of longing and the understanding of their unimportance is called dispassion. The transience of objects of enjoyment is stated by śrutis such as, *“that is, just as in this world results acquired through action become diminished, in the same way, there too results acquired through virtue become diminished”* (Ch. Up. 8.1.6). In *Vivekacūdāmaṇi*, dispassion is defined by the most excellent teacher with the verse, *“by seeing (here) and hearing (in other worlds), that desire to give up all transitory enjoyments gained in this body up to the form of Brahmā, is called dispassion”* (21).

नित्यानित्यपदार्थविवेकात्पुरुषस्य जायते सद्यः।

स्रक्चन्दनवनितादौ सर्वत्रानित्यवस्तुनि विरक्तिः॥२४॥

Due to discrimination between that which is eternal and that which is transient, dispassion immediately arises for the seeker in all transient objects such as the garland, sandalwood, and companion etc. 24.

For the discerning person, detachment arises immediately in all transient things such as the garland, sandalwood, woman etc, due to the discrimination between the two categories of eternal and transient.

But - even when there is discrimination in all transient things, dispassion does not arise. Just as the contentment in food etc is transient; even so, dispassion towards them is not seen. Indeed! Only due to the assistance of impressions of seeing defects in them (is there) dispassion. This is elaborated at length -

काकस्य विष्ठावदसह्यबुद्धिर्भोग्येषु सा तीव्रविरक्तिरिष्यते।

विरक्तितीव्रत्वनिदानमाहुर्भोग्येषु दोषेक्षणमेव सन्तः॥२५॥

The consideration of objects of enjoyment to be as intolerable as the excrement of a crow is considered as superior dispassion. Great people say the primary cause of intense dispassion is only the perception of defects in objects of enjoyment. 25.

Intense, superior dispassion is considered to be the understanding of intolerability in objects of enjoyment of this world and higher worlds, like there is in the excrement of

a crow. Just as there is a desire to give it up by seeing its faults, and just as the touch, grasping or sight of it is unbearable, in the same way in objects of enjoyment, the thinking that it is intolerable (is intense dispassion). Great and noble people say the repeated noticing of defects in objects of enjoyment is indeed the primary cause of intense dispassion.

What will take place by viewing defects and dispassion? That is now said -

प्रदृश्यते वस्तुनि यत्र दोषो न तत्र पुंसोऽस्ति पुनः प्रवृत्तिः।

अन्तर्महारोगवतीं विजानन् को नाम वेश्यामपि रूपिणीं ब्रजेत्॥२६॥

Where defects in objects are clearly seen, a person does not engage again there. Knowing that she has severe internal illness, who would seek a courtesan even if she is attractive? 26.

When a defect is seen very clearly in an object of enjoyment, there is no more activity of a person there again. This is explained by an example: which man would go to a prostitute who, though beautiful, is known to have a severe internal illness? An object of enjoyment becomes the cause of bondage, transmigration and countless returns; knowing thus, for whom will dispassion not arise? For whom dispassion does not arise, the capacity for discrimination is indeed fruitless.

What are the defects in objects of this world and higher worlds? There, there is mixture of sorrow in the joys, *“those enjoyments which are born of contact are the origins of sorrow alone”* (BG 5.22); transience, *“of the mortal, these are all ephemeral, oh Death”* (Kaṭha Up. 1.1.26), *“they have beginning and end, oh son of Kuntī”* (BG 5.22); arrival and departure, *“the contact of senses with objects, oh son of Kuntī, cause cold and heat, joy and sorrow, have arrival and departure (beginning and end)”* (BG 2.14); there is consumption and exhaustion of all the senses, *“they consume the brilliance of all the senses”* (Kaṭha Up. 1.1.26); comparative beauty/goodness and the cause of constant disappointment, *“that which exists on earth: rice and barley, gold, animals, and women - they do not give peace of mind to the man who is hit by desire”, “the desire for sense objects never quietens by enjoyment. Like fire fed by ghee, it grows stronger and stronger”,* (ŚB. 9.19.13, 14); thus countless defects exist in all objects of enjoyment.

अत्रापि चान्यत्र च विद्यमानपदार्थसम्मर्शनमेव कार्यम्।

यथाप्रकारार्थगुणाभिमर्शनं सन्दर्शयत्येव तदीयदोषम्॥२७॥

Here and elsewhere also, enquiry into all existing objects should be done. The enquiry should be in a method by which their contact with qualities and their defects come to light. 27.

Inquiry into the true nature of objects which exist in this world and elsewhere, in higher worlds, should be done; indeed, it must be done by that method which brings to light the contact of the merits and defects of objects. Or, whether it is conducive to the ultimate good or conducive to pleasure, this is the meaning, *“the good and the pleasant both approach man; having examined them, the wise one separates them. The wise one prefers the good to the pleasant; the dull chooses the pleasant, for the sake of attainment and maintenance”* (Kaṭha Up. 1.2.2). By this enquiry their nature becomes clearly known: this is the meaning.

Having known the nature of all objects through enquiry and having ascertained the nature of saṃsāra in the form of countless calamities of birth, old age, death and grief; which is experienced differently every moment; which is without any essence like the banana tree; whose nature is constantly perishing as it is seen like magic, like the desert oasis, like the city in the sky etc; which is characterised by knowledge, means of knowledge, object of knowledge and knower; from Brahmā to the smallest entity, including all living beings; which is supported by ignorance of the Self that is established through lack of enquiry into the Self which is self-evident, without beginning or end, changeless, pure knowledge, reflected in the body; which has speech alone as its support; (having ascertained its nature as such,) *‘who would not attain dispassion’* - by thirteen verses, this is discussed.

कुक्षौ स्वमातुर्मलमूत्रमध्ये स्थितिं तदा विट्कृमिदंशनं च।

तदीयकौक्षेयकवद्विदाहं विचार्य को वा विरतिं न याति॥२८॥

Having deliberated upon the state in one’s mother’s womb in the midst of urine and excrement, the bite of worms of excrement, and the burning due to the stomach-fire, who would not attain dispassion? 28.

Having deliberated upon the state in the womb of one’s own mother, in the midst of urine and excrement, in the human body or in another body, when there is residence for some time; and the bite of worms of excrement is experienced; in the same way there in the mother’s womb, the burning which is experienced due to the heat of the stomach-fire; who would not attain dispassion? Thus, what was said by the connecting passage should be repeatedly thought of.

स्वकीयविण्मूत्रनिमज्जनं यच्चोत्तानगत्या शयनं तदा यत्।

बालग्रहाद्याहतिभाक्च शैशवं विचार्य को वा विरतिं न याति॥२९॥

Having deliberated upon the immersion in urine and excrement produced by oneself, sleeping facing down, and infancy possessing the sorrows of calamities of various childhood illnesses, who would not attain dispassion? 29.

Having deliberated upon the immersion in urine and excrement produced by oneself at the time of staying in mother's womb and sleeping facing downward; that infancy in which one receives blows and suffers sorrow by the calamity of various illnesses which attack children, which person would not attain dispassion? By saying this, when the understanding of defects happens through enquiry then dispassion is certainly produced: this is the meaning.

And also -

स्वीयैः परैस्ताडनमज्जभावमत्यन्तचापल्यमसत्क्रियां च।

कुमारभावे प्रतिषिद्धवृत्तिं विचार्य को वा विरतिं न याति॥३०॥

Having deliberated upon the beating by one's own and other people, the state of ignorance, of restlessness, negative behaviour and prohibited actions in childhood, who would not attain dispassion? 30.

Having deliberated upon the beating, by one's own people and by others, striking with speech and sometimes with the hand, received in childhood; the state of knowing extremely little; the restlessness of the body and senses, trembling of the body, and mind which is generally disturbed; negative behaviour and prohibited action; the rest is the same (who would not attain dispassion?).

And also -

मदोद्धतिं मान्यतिरस्कृतिं च कामातुरत्वं समयातिलङ्घनम्।

तां तां युवत्योदितदुष्टचेष्टां विचार्य को वा विरतिं न याति॥३१॥

Having deliberated upon youthful behaviour intoxicated with pride, insult of respected persons, being overpowered by desire, transgressing boundaries, and those ill-conducts arising from union with young women, who would not attain dispassion? 31.

Having deliberated upon disordered/distracted behaviour in youth, intoxicated with pride; the censure of those who should be honoured and respected; being affected by desire; passing beyond and overstepping boundaries; by union with young woman, the ill-conduct arising from intoxication of desire; the rest is the same.

Having described the states in the womb, infancy, childhood and youth, now (the author) describes old age with three verses beginning with '*virūpatām*' -

विरूपतां सर्वजनादवज्ञां सर्वत्र दैन्यं निजबुद्धिहैन्यम्।

वृद्धत्वसम्भावितदुर्दशां तां विचार्य को वा विरतिं न याति॥३२॥

Having deliberated upon the deformation of the body, disrespect from all people, wretchedness everywhere, deficiency in one's intellect, and the bad state due to old age, who would not attain dispassion? 32.

Having deliberated upon the decrepit state of the body, wrinkled and aged body; censure from all people; dependence on others due to weakened senses, thinking that 'I am helpless'; the pain, suffering, agitation, affliction; the weakness, deficiency in one's own intellect of cleverness and knowledge; dependency on others and bad state due to old age; the rest is the same.

पित्तज्वरार्शःक्षयगुल्मशूलश्लेष्मादिरोगोदिततीव्रदुःखम्।

दुर्गन्धमस्वास्थ्यमनूनचिन्तां विचार्य को वा विरतिं न याति॥३३॥

Having deliberated upon the extreme sorrow which arises due to illnesses beginning with bile disorder, fever, piles, tuberculosis, spleen disorder, phlegm; the bad smell (of the body); endless worries due to ill health, who would not attain dispassion? 33.

Having deliberated upon the extreme sorrow that arises from the illnesses beginning with bile disorder, fever, piles, tuberculosis, spleen disorder, phlegm, the bad smell

caused by sweat etc; the unending and constant worry caused by seeing the doctor again and again, going to the infirmary, and worry about loss of wealth; the rest is the same (who would not attain dispassion?). By the word ‘ādi’, the diseases and illnesses which are possible with the three humours of wind, bile and phlegm are indicated.

It is said -

“Human life is as frail as a pendant drop of water trembling on the tip of a leaflet; and as irrepressible as a raving madman, that breaks loose from its bodily imprisonment out of its proper season.” (Yo. Vā. 1.14.1)

Rather attempt to lay hold on the shadow of the moon in the waves, the fleeting lightning in the sky, and the ideal lotus blossoms in the ether, than ever place any reliance upon this unsteady life.” (Yo. Vā 1.14.7)

“This body of ours that struts about on earth, is but a mass of humid entrails and tendons, tending to decay and disease, and to our torment alone.” (Yo. Vā 1.18.1)

“I cannot like this body which, like a pot of filth, is full of the foulness of worldly affairs, and mouldering under the rust of our ignorance.” (Yo. Vā. 1.18.24)

For fear of elaboration, too many verses have not been lifted (from there). What is said by Śrī Rāma in the Vairāgya Prakaraṇa from the 12th to 28th chapter should repeatedly be dwelt on by seekers of liberation.

यमावलोकितभीतिकम्पमर्मव्यथोच्छ्वासगतीश्च वेदनाम्।

प्राणप्रयाणे परिदृश्यमानां विचार्य को वा विरतिं न याति॥३४॥

Having deliberated upon the movement of the outward breath, the palpitations and pain in the heart, shaking and fear which arise by the vision of Yama; the pain seen at the time of death, who would not attain dispassion? 34.

Having deliberated upon the movement of the outward breath, the palpitations and pain in the heart, shaking and fear which arise by the vision of Yama at the time of death (when the prāṇa departs), of the agonies of those which are seen all around; the rest is the same. Having deliberated thus, “at the time of death, with phlegm, wind and bile choking the throat” (Mukundamālā, 8), etc.

Those defects which are found residing in the human body in this world from the womb to death have been described. Now thinking should also be done about what will happen in other worlds, therefore it is now said -

अङ्गारनद्यां तपने च कुम्भीपाकेऽपि वीच्यामसिपत्रकानने।

दूतैर्यमस्य क्रियमाणबाधां विचार्य को वा विरतिं न याति॥३५॥

Having deliberated upon the pain inflicted by the messengers of Yama in the river of burning coal, in the hells *Tapana*, *Kumbhīpāka*, *Vīcī*, and *Asipatravana*, who would not attain dispassion? 35.

Having deliberated upon the afflictions which are inflicted by the messengers of Yama after death in the river of burnt pieces of wood in the hell named ‘*tapana*’; in the midst of sand heated by fire, in (that) hell also; in the hell, *Vīcī*; in the forest of (trees) whose leaves are sharp like a sword; by the word ‘and’, in other well known hells; the rest is the same. The seeker of liberation should contemplate not only on the sorrows of this world but also on the fact that there is no end to sorrow in other worlds also; this should always be dwelt upon. The result of whatever wrong action born of impressions of enjoyment is done by men must unavoidably be experienced: by this knowledge, dispassion in objects and intense desire for liberation arises. Therefore, this deliberation should be done by the seeker of Self-knowledge.

पुण्यक्षये पुण्यकृतो नभःस्थैर्निपात्यमानान्निथिलीकृताङ्गान्।

नक्षत्ररूपेण दिवश्च्युतांस्तान्विचार्य को वा विरतिं न याति॥३६॥

Having deliberated upon the fall of those who have performed meritorious deeds upon the diminution of those merits; staying in the heavens then falling with weakened bodies like stars from heaven, who would not attain dispassion? 36.

Upon the diminution of merits of those who have performed meritorious deeds, they whose limbs have become weak are made to fall in the form of stars by those who are qualified for heaven. Having deliberated upon those who have fallen from heaven and the transience of those worlds and their enjoyments, as per the *smṛti*, “*they, having enjoyed the vast world of heaven, enter the world of the mortals when their merits are exhausted*” (BG 9.21); the rest is the same.

“*Undependable (frail) is this boat of yajña, said to be manned by eighteen supporters on whom the lower ceremonies depend. Those ignorant persons who take delight in this as the highest are subject, again and again, to old age and death.*” (Mu. Up. 1.2.7)

“*Ignorant beings existing in the midst of ignorance but fancying themselves to be wise and learned go round and round, oppressed and miserable, as blind people do when led by the blind.*” (Mu. Up. 1.2.8)

“*Engrossed in the many ways of the ignorant, these people childishly think that they have gained the goal of life. But being subject to passions and attachment, they never attain knowledge and therefore, they fall down wretched when the fruits of their good deeds are exhausted.*” (Mu. Up. 1.2.9)

“These ignorant men, regarding sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasure, they again enter into this world or even inferior worlds.” (Mu. Up. 1.2.10)

वाय्वर्कवद्भीन्द्रमुखान्सुरेन्द्रानीशोग्रभीत्या ग्रथितान्तरङ्गान्।

विपक्षलोकैः परिदूयमानान्विचार्य को वा विरतिं न याति॥३७॥

Having deliberated upon the lords of the deities beginning with Vāyu, Sūrya, Agni and Indra, whose limbs are bound due to terrible fear of the Lord, who are troubled by the asuras, who would not attain dispassion? 37.

Having deliberated upon the foremost of the deities among whom Vāyu, Sūrya, Agni, and Indra are principal, whose bodies, senses and minds are bound by the terrible fear of the Lord and who are troubled by the asuras; the rest is the same. The unimportance of the deities is indicated by the śruti, “due to fear of Him, the Wind blows; due to fear, the Sun rises. Due to fear of Him, Fire runs, as also Indra and Death, the fifth” (Tai. Up. 2.8), and by the śruti, “due to fear of Him Fire burns; due to fear, the Sun shines. Due to fear, Indra, Air and Death, the fifth, run” (Kaṭha. Up. 2.3.3).

Gradation is seen in the joys of the world of deities also: just as, compared to the bliss of those who are born in the world of the deities, the bliss of those who attain that world through their karmas is hundredfold. The bliss of the deities increased by hundredfold in increasing order is the bliss of Indra, then the bliss of Bṛhaspati, then the bliss of Prajāpati; by this, the gradation, and desire and aversion etc born from that, is shown.

श्रुत्या निरुक्तं सुखतारतम्यं कीटान्तमारभ्य महामहेशम्।

औपाधिकं तत्तु न वास्तवं चेदालोच्य को वा विरतिं न याति॥३८॥

Having reflected upon the gradation of happiness described by śruti, beginning with the great Lord up to a worm, which is not real and belongs to the conditionings, who would not attain dispassion? 38.

The gradation of happiness is clearly and elaborately described by the śruti through indication in the Taittirīya Upaniṣad Brahmānanda-vallī and by the Brhadāraṇyaka Upaniṣad. Of whom? Of all, beginning with the great Lord up to a worm. That happiness is of the limiting adjuncts; it is not independent happiness of my own nature,

but dependent upon the limiting adjunct. Having examined thus, which wise person would not attain dispassion?

सालोक्यसामीप्यसरूपतादिभेदस्तु सत्कर्मविशेषसिद्धिः।

न कर्मसिद्धस्य तु नित्यतेति विचार्य को वा विरतिं न याति॥३९॥

The difference in *sālokya*, *sāmīpya*, and *sārūpya mukti* arises from the difference in meritorious action; that which is achieved through action cannot have eternality. Having deliberated thus, who would not attain dispassion? 39.

The difference between those (types of liberation) beginning with residence in the same world, proximity, and having the same form, etc. arises due to the difference in meritorious actions. By the word *ādi*, union is taken. By *sālokyamukti*, residence in the world of the deity; by *sāmīpyamukti*, staying near to the deity; by *sarūpamukti*, the attainment of a form like the deity; by *sāyujyamukti*, union with the deity. There is no eternality of that which is attained through action, due to the rule 'that which is produced is transient'. Therefore, liberation of residence in the same world as the deity etc is all the result of action; being a result, it is transient. Having deliberated thus, the rest is the same.

Beginning with humanity and ending with Brahmā, the gradation of happiness in embodied beings has been repeatedly heard. From that, the gradation of its cause, dharma, is known; from that, gradation of qualification. The transience of all of them is seen. This meaning is made clear -

यत्रास्ति लोके गतितारतम्यमुच्चावचत्वान्वितमत्र तत्कृतम्।

यथेह तद्वत्खलु दुःखमस्तीत्यालोच्य को वा विरतिं न याति॥४०॥

Just as here, where all effects are imbued with gradation of superiority and inferiority of result, so too indeed all sorrows (are the same); having reflected thus, who would not attain dispassion? 40.

Just as here in this world where, in objects endowed with gradation including superiority and inferiority, deficiency and abundance of result is seen; all that is produced is an effect and being an effect, should be known to possess those defects which were described in the twenty sixth verse. In the same way indeed, all sorrow

elsewhere too, in different worlds, is thus. Having reflected, that (sorrow) is there, the rest is the same.

What is the nature of that deliberation? That which is mixed with sorrow, which is transient, which is endowed with gradation, that is not my goal.

He now shows dispassion in transient objects (house etc) -

को नाम लोके पुरुषो विवेकी विनश्वरे तुच्छसुखे गृहादौ।

कुर्याद्रतिं नित्यमवेक्षमाणो वृथैव मोहान्प्रियमाणजन्तून्॥४१॥

Which person possessed of discrimination in this world would take delight in perishing, insignificant joys like that of the home etc, when one continually observes creatures being deluded and dying in vain? 41.

In this world, which person possessed of discrimination would take delight in the transient; which is perishing at every moment; in which there is insignificant joy, such as house, land, wealth, animals, son, wife etc; which is futile indeed, even while seeing living beings constantly (dying) due to delusion? By such śrutis and smṛtis, “*Even though seeing, the fool does not see*”, “*of the mortal, these are all ephemeral, oh Death*” (Kaṭha Up. 1.1.26), “*Its form as such is not known here, nor its end, beginning or foundation*” (BG. 15.3), “*Man is not satisfied with wealth*” (Kaṭha Up. 1.1.27), “*There is no hope of immortality through wealth*” (Br. Up. 2.4.2), “*That which does not exist in the beginning and end is also (absent) in the present. Being the same as the unreal, they are seen as though real*” (Mā. Kā. 2.6).

सुखं किमस्त्यत्र विचार्यमाणे गृहेऽपि वा योषिति वा पदार्थे।

मायातमोऽन्धीकृतचक्षुषो ये त एव मुह्यन्ति विवेकशून्याः॥४२॥

Those whose eyes are blinded by the darkness of māyā, who look for happiness in the home, in woman, or in any object; they alone are deluded, having no discrimination. 42.

Here in this world, in the house also, or in woman, in objects, what happiness is there? Thus (when) considering, those whose eyes are blinded by māyā, which is darkness, who are without discrimination; they alone are deluded. Those people who see goodness/propriety due to superimposition of beauty/goodness, who are without discrimination, are deluded. It is said in the smṛti also -

“The world is a wilderness abounding in creepers of avarice and trees of sensuality, with hundreds of desires as their branches. Our minds, like monkeys, pass their time in roving about this forest without getting the fruits.” (Yo. Vā. 1.27.7)

“Its scenes are as changeful and fascinating as those of a magic city and its dealings as bewitching and momentary as the glances of a giggling girl.” (Yo. Vā. 1.28.15)

“The stage of the world presents us a scene of continued dancing (of the sorceress of deception), and the deceptive glances of her eyes resembling the fleeting flashes of lightning.” (Yo. Vā. 1.28.16)

Whatever is to be enjoyed is equal to the city in the sky or the city seen in a mirror; resembling the bubbles in rain; generally perishing; without joy; delightful only without enquiry. He explains this -

अविचारितरमणीयं सर्वमुदुम्बरफलोपमं भोग्यम्।

अज्ञानामुपभोग्यं न तु तज्ज्ञानां भवेद्धितद्भोग्यम्॥४३॥

All objects of enjoyment are delightful due to a lack of enquiry, like the *udumbara* fruit; they are enjoyable for ignorant people. They do not become an object of enjoyment for those who know (the result). 43.

The adjective of the object of enjoyment contains its reason: because it has not been enquired into, (it is) delightful. All objects of enjoyment are like the *udumbara* fruit which looks delightful but is not fit to be enjoyed (by consuming it). In the same way, all this becomes an object of enjoyment for ignorant people. That which is delightful because it has not been enquired into is not an object of enjoyment for those who know the result of the *udumbara* fruit. The word ‘*hi*’ is for emphasis. In the reading ‘*tajjñānām yoṣiti vā padārthe*’, in woman or in (any other) object of enjoyment, only ignorant people have the idea of enjoyment, not those who are possessed of discrimination; for them, it is without any substance, like the *udumbara* fruit: this is the meaning.

Even knowing that the charm of objects of enjoyment is due only to a lack of enquiry, why does man not give it up? Explaining with an example, he says -

गतेऽपि तोये सुषिरं कुलीरो हातुं ह्यशक्तो म्रियते विमोहात्।

यथा तथा गेहसुखानुषक्तो विनाशमायाति नरो भ्रमेण॥४४॥

Just as a crab dies when due to delusion it is unable to give up the hole where it resides even when the water is gone; in the same way, man, attached to the happiness of home due to delusion, attains destruction. 44.

Just as a crab is indeed incapable of giving up a hole in pieces of wood or stones even when the water is gone, due to delusion, and therefore dies; in the same way, a man who is attached to the joy of home attains destruction out of delusion. Therefore, those objects of home etc are not the cause of destruction, but the attachment to happiness in them alone (is the cause); that indeed is the superimposition of beauty, the understanding of goodness/propriety.

कोशकृमिस्तन्तुभिरात्मदेहमावेष्ट्य चावेष्ट्य च गुप्तिमिच्छन्।

स्वयं विनिर्गन्तुमशक्त एव संस्ततस्तदन्ते म्रियते च लग्नः॥४५॥

यथा तथा पुत्रकलत्रमित्रस्नेहानुबन्धैर्ग्रथितो गृहस्थः।

कदापि वा तान्परिमुच्य गेहाद्गन्तुं न शक्तो म्रियते मुधैव॥४६॥

A silkworm seeking to protect itself, having covered its own body again and again with threads, is then unable to remove them and thereafter remaining enveloped by them, dies. In the same way, a householder who is tied by the bondages of love for son, wife, friends, unable to let go of them and come out of the home, dies in vain. 45, 46.

Just as a silkworm, desiring to protect its own body being covered again and again with threads and being incapable of coming out by itself, remaining ignorant in that cocoon, thereafter dies; in the same way, a householder who is tied lengthways and crossways by the bondages of love for his children, wife, friends; having let go of them, he is incapable of leaving from the home which is the prison of transmigration and becoming a renunciate. In vain, he dies there. The word 'vā' is for emphasis. He does not know, "animals, wife, sons etc, all are connected (to oneself) through debt; when the debt is exhausted, they perish", and being attached to them, one becomes bound. It is said by Śaṅkarācārya,

'The notion of Self here in the not-self is the bondage of this person; it is attained due to ignorance and is the cause of his encountering birth, death and afflictions; by which, this unreal body, due to the idea that it is real and is one's self, he nourishes, decorates, and protects it with objects, like the silkworm with threads,' (Vivekacūdāmaṇi, 137).

Objects are those which bind the experiencer and tie them with their own form through identification. Here, son etc are the objects. Having become bound by them, the householder attains his own destruction.

How is it said by you that the home itself is a prison? It is said in the next two verses -

कारागृहस्यास्य च को विशेषः प्रदृश्यते साधु विचार्यमाणे।

मुक्तेः प्रतीपत्वमिहापि पुंसः कान्तासुखाभ्युत्थितमोहपाशैः॥४७॥

When it is properly considered, what distinction is seen between the home and the prison? Here also, there is obstruction to liberation of man with the ropes of delusion arising from union with woman. 47.

When it is properly considered, what is the distinction between the house and the prison? When those who are possessed of discrimination consider it, then where is the difference seen? Here in the house also, there is always an obstacle to liberation for this man because of the many types of ropes of delusion which arise from union with woman.

गृहस्पृहा पादनिबद्धशृङ्खला कान्तासुताशा पटुकण्ठपाशः।

शीर्षे पतद्भूर्यशनिर्हि साक्षात्प्राणान्तहेतुः प्रबला धनाशा॥४८॥

The desire for home is a chain binding the feet; the desire for wife and son is an extremely tight rope on the neck; the powerful desire for wealth is like countless thunderbolts raised above the head; it is the direct cause of death. 48.

The desire for a house and the complete collection of all articles and other effects are (like) chains bound to the feet. The desire for wife and son (is like) the extremely tight rope around the neck; the very strong desire for wealth (is) like countless raised thunderbolts above the head; it is the direct cause of the end of life. The word ‘hi’ is for emphasis. Therefore, no difference exists between a house and a prison. Both are causes of bondage and death. One should thus develop the desire for liberation from the home in the same way as people desire freedom from prison. All that is born of duality and presented by ignorance is sorrow alone, “*there is no happiness in the finite*” (Ch. Up 7.23.1); “*that which is finite is perishing*” (Ch. Up. 7.24.1) and that is sorrow;

thus one should continuously reflect on the meaning of the śruti following the teaching of the ācārya.

Now, the defects of desires are described. Desire is that longing, the craving for desired objects which are available to the senses: those which, when heard of, remembered or experienced, are the cause of joy; indicated by the hair of the body standing erect, the eyes and face looking pleased; in the form of excitement in the mind. Anger is dislike for those (objects) which are uncondusive to oneself: those which, when seen, heard or remembered are the cause of sorrow; it is indicated by shaking of the limbs, sweating, biting the lips, red eyes etc.

A description of the defects in desire

आशापाशशतेन पाशितपदो नोत्थातुमेव क्षमः

कामक्रोधमदादिभिः प्रतिभटैः संरक्ष्यमाणोऽनिशम्।

संमोहावरणेन गोपनवतः संसारकारागृहा -

त्रिगन्तुं त्रिविधैषणापरवशः कः शक्नुयाद्भागिषु॥४९॥

One whose feet are bound by hundreds of ropes of desires which are continually protected by the soldiers of desire, anger, pride etc, is not capable of even standing up. Among those who are attached to objects, which man ruled by the three types of desire may be capable of exiting from the prison of transmigration which is protected by the ignorance of delusion? 49.

Among men who are attached to sense objects and possess desires, one whose feet are bound by hundreds of ropes of desire for sense objects is incapable of even thinking about becoming free from that bondage. Those desires are continually being protected by the soldiers of desire, anger, and pride etc.; by the word 'ādī', greed, delusion, and envy are understood. Which person, who is ruled by the three types of desires: for sons, for wealth, and for the worlds, may be capable of exiting from this prison of transmigration that is protected by the delusion relating to the Self and not-self which itself is ignorance? He is not capable. By the word 'putraiṣaṇā', marriage is indicated; by the word 'vittaiṣaṇā', the means to performing action and other instruments - 'by doing this action, I will attain the world of the ancestors, or by (action) with upāsana the heavenly world, with a son I will win this world'; one who is ruled by the three types of desires. Therefore, desire, which is the enemy of the entire world and due to which there is attainment of all problems for living beings, which is the

overpowering wish for sense objects; when that is obstructed, then it transforms into anger. That desire alone, when it is accomplished, is born as greed. By that, one is incapable of bearing the renunciation of objects and has the wish to take others' belongings. It is said thus - *"they are bound by hundreds of ropes of desires", "this is desire, this is anger" (BG. 3.37), "The gate of hell is threefold and destructive of the self: desire, anger and greed. Therefore, one should give up these three" (BG. 16.21), "Knowing this very Self the brāhmaṇas renounce the desire for sons, for wealth, and for the worlds and lead a mendicant's life" (Br. Up. 3.5.1).*

कामान्धकारेण निरुद्धदृष्टिर्मुह्यत्यसत्यप्यबलास्वरूपे।

न ह्यन्धदृष्टेरसतः सतो वा सुखत्वदुःखत्वविचारणास्ति॥५०॥

The one whose vision is covered by the darkness of desire is deluded in the nature of woman, though false. There is no consideration of happiness and sorrow, or of the existing and non-existing, for one whose vision is blind. 50.

For one whose vision is blinded, there is no enquiry into happiness and sorrow of that which does not exist, or of that which does exist. In the absence of knowledge of a thing, there is absence of enquiry; there, the cause is dullness of the instrument. In the same way, one whose vision is covered by desire which is darkness is deluded in the nature of woman, even though it is false, illusory. Even though seeing, because one's knowledge in the form of discrimination is stolen by the darkness of desire, one is incapable of enquiry and is greatly deluded, as with objects of the dream. As the delusion of men is seen with regard to the nature of women, so too there is delusion for women in the nature of men. Therefore, the idea of beauty or goodness should not be held in any object of waking whatsoever.

Why is it said that desire is the constant enemy of the seeker and the wise person? It is said by the maxim of 'defeat of the primary wrestler' -

श्लेष्मोद्गारि मुखं स्रवन्मलवती नासाश्रुमल्लोचनं

स्वेदस्रावि मलाभिपूर्णमभितो दुर्गन्धदुष्टं वपुः।

अन्यद्वक्तुमशक्यमेव मनसा मन्तुं क्वचिन्नार्हति

स्त्रीरूपं कथमीदृशं सुमनसां पात्रीभवेन्नेत्रयोः॥५१॥

With mouth dripping with saliva, nose oozing dirt, eyes with tears, body with a garland of sweat, filled with dirt and tainted by a bad smell all around, whose defects cannot be described and mind can never think of; how can such an appearance of a woman become a worthy object of the eyes for those with minds capable of discrimination? 51.

Since man, who is desirous of woman, has extreme attraction towards her; therefore, pointing out many defects for the sake of teaching dispassion, he says - of woman, whose mouth is dripping (with) saliva, etc. One ought not to think of it at all. This description is for the sake of dispassion; it is for those men by whom a woman's body is seen with the notion of beauty, as the nature of joy. By the maxim of non-censure (viz. censure does not function to censure the censured, but to praise the enjoined), the purpose of this is to teach dispassion in objects of enjoyment to those who have desire. The bodies of women and men are the same for the attainment of that which for human beings should strive; by that (body), the goals of dharma and liberation are to be attained; life should indeed be not lived in vain with objects of enjoyment and desire. The body of man should also be seen with the same defects by women. It is thought by asuras: 'The entire world is born of the mutual union of man and woman, prompted by desire. This world has lust alone as its cause.' Śrī Rāma said -

"What beauty is there in the person of a woman, composed of nerves, bones and joints? She is a mere statue of flesh, and a frame of moving machinery with her ribs and limbs." (Yo. Vā. 1.21.1)

"Can you find anything beautiful in the female form, separated from its (component parts of the) flesh, skin, blood and water, that is worth beholding? Why then dote upon it?" (Yo. Vā. 1.21.2)

"A woman is no other than a form composed of the five elements, then why should intelligent men be fondly attached to her (at the risk of their ruin)?" (Yo. Vā. 1.21.31)

"I am not content, O Brahman! with these unmanageable enjoyments which are as flickering as the wings of bees, and are as soon at an end as they are born (like the ephemerids of a day). I long only for the state of supreme bliss, from my fear of repeated births transmigration), decay and death." (Yo. Vā. 1.21.36)

Those men who in the homes of women are like a donkey, ox, dog, cat, and slave, *"like donkeys, they simply bear the load; they are ever troubled by their occupation like oxen, disregarded like dogs, pitiable and cruel like cats, serving like slaves, they are deplorable"*, it is said by Śrīdhara Swami in the Śrīmad Bhāgavata Purāṇa (10.60.44).

"This human body, the interior of which contains (nothing but) flesh, bones, blood, worms, excreta, phlegm, bile and wind, is covered with skin, moustaches, nails and hair on the body and head, is a living corpse. That foolish woman alone serves such

a body as a husband who has never enjoyed the fragrance of the honey of your lotus feet.” (ŚB 10.60.45)

“The mind of a woman of fickle virtue, though married, is always attracted towards a new person. A wise man should not (therefore) maintain such an unchaste woman for by doing so, he falls both here and hereafter.” (ŚB 10.60.48)

By this, what is said is that dispassion should be developed towards the bodies of men just as it should be developed towards the bodies of women. In the same way it should be developed in one’s body also: this is the teaching. That alone is expanded upon subsequently with eleven verses.

दूरादवेक्ष्याग्रिशिखां पतङ्गो रम्यत्वबुद्ध्या विनिपत्य नश्यति।

यथा तथा नष्टदृशेण सूक्ष्मं कथं निरीक्षेत विमुक्तिमार्गम्॥५२॥

Just as, having seen a flame from afar and thinking of it as delightful, the moth perishes, having fallen (into it); in the same way, how will this foolish man see the subtle path of liberation? 52.

Just as a moth perishes when having seen a flame from afar and having fallen into it, thinking of it as delightful; in the same way how will this foolish man, without discrimination, taking delight in the world, see the subtle path of liberation? Having vainly spent his own life in objects of enjoyment, he is destroyed.

कामेन कान्तां परिगृह्य तद्वज्जनोऽप्ययं नश्यति नष्टबुद्धिः।

मांसास्थिमज्जामलमूत्रपात्रं स्त्रियं स्वयं रम्यतयैव पश्यति॥५३॥

In the same way, this person whose intelligence is destroyed, having embraced a wife with desire, perishes. He sees woman, (whose body is) a vessel of flesh, bones, marrow, bodily excretion, urine, as beautiful indeed. 53.

In the same way, this man whose mind is fixed on woman with desire; having embraced her with the notion of beauty, even with the mind alone, perishes. It is said by Śaṅkarācārya - “sense objects are even more venomous in their tragic effects than cobra poison. Poison is fatal to one who swallows it but the sense objects kill him who even looks at them with his eyes.” (*Vivekacūdāmaṇi*, 77). Just as the moth sees a flame with the idea that it is delightful, in the same way; he sees a woman as beautiful indeed, whose body is a vessel of flesh, bones, marrow, bodily excretion, and urine;

having embraced her, he himself perishes. In the same way also, women are destroyed, having embraced as beautiful a man who is a vessel of flesh, bones, marrow, bodily excretion, urine.

काम एव यमः साक्षात्कान्ता वैतरणी नदी।

विवेकिनां मुमुक्षूणां निलयस्तु यमालयः॥५४॥

For those who are possessed of discrimination and who desire liberation, desire indeed is Death alone, wife is the Vaitaraṇī river and home is the abode of Death. 54.

For discriminating seekers of liberation who have the desire for knowledge and who are practised in enquiry, desire itself is indeed Death; the wife is the Vaitaraṇī river; and the home, the abode of enjoyment, is indeed the abode of Death, because it is the abode of sense enjoyment.

यमालये वापि गृहेऽपि नो नृणां तापत्रयक्लेशनिवृत्तिरस्ति।

किञ्चित्समालोक्य तु तद्विरामं सुखात्मना पश्यति मूढलोकः॥५५॥

For men, there is no escape from the suffering that arises due to the three types of afflictions, whether in the abode of Death or in the home. The foolish person, having experienced some small relief from sorrow, sees it as being full of bliss. 55.

For men, whether in the abode of Death or in the home, there is no removal from or of the suffering that arises due to the three types of afflictions. The afflictions of supernatural beings, demons etc are 'ādhidaivika'; the afflictions of thieves, tigers etc are 'ādhibhautika'; fever and illness of the head etc, sickness of the body, senses, vital air and mind are 'ādhyātmika'. There is no escape from them. However, a foolish, mindless person, having seen a temporary break in the suffering arising due to the three types of afflictions, sees his own home and entertains the notion of happiness in that.

यमस्य कामस्य च तारतम्यं विचार्यमाणे महदस्ति लोके।

हितं करोत्यस्य यमोऽप्रियः सन्कामस्त्वनर्थं कुरुते प्रियः सन्॥५६॥

Upon consideration, there is a great distinction between Death and desire in this world. Being disliked, Death brings one's well being but being loved, desire brings the reverse for them. 56.

How does Death bring about one's well-being? Having given the punishment of sorrow according to the action, it prompts one to travel on the right path. In the end, desire alone becomes the cause of all sorrows.

यमोऽसतामेव करोत्यनर्थं सतां तु सौख्यं कुरुते हितः सन्।

कामः सतामेव गतिं निरुन्धन्करोत्यनर्थं ह्यसतां नु का कथा॥५७॥

Death brings misfortune for ignoble people alone; for noble people, it brings happiness, being a well wisher. Blocking (their) destination, desire brings misfortune for noble people; what is to be said of ignoble people? 57.

Death gives a noble destination to noble people: the higher worlds of heaven etc. By the '*kaimutika-nyāya*' it is indicated that in this world there is great sorrow for them (ignoble people); more than this, the attainment of unhappiness (for them) is also described. It is said in the Kāṭhaka upaniṣad, "*the ignorant pursue external pleasures; they fall into the snares of the widespread death. Therefore, the wise, having known what is eternally immortal in the midst of impermanent things, do not seek anything here.*" (2.1.2).

विश्वस्य वृद्धिं स्वयमेव काङ्क्षन्प्रवर्तकं कामिजनं ससर्ज।

तेनैव लोकः परिमुह्यमानः प्रवर्धते चन्द्रमसेव चाब्धिः॥५८॥

Desiring the growth of the universe, (the Creator) himself created lustful beings as the cause of action (of procreation). The world expands due to desire, just as the ocean grows by the (power of) the moon. 58.

Prajāpati, the creator, desiring the growth of the creation, created individuals with desire as the cause of action. He created lustful individuals with the hope of expanding the creation; therefore, indeed, they are repeatedly deluded to a great degree and the world expands just as the ocean (expands) by the moon. When by the mental creation the growth of the creation did not take place, then the power of desire was given by the creator Brahmā to human beings; by that, the world was completely deluded, thus

it is said. As in - ‘*the self-existing (Brahmā) destroyed the outgoing senses*’ (Kaṭha Up. 2.1.1). It is said by Bhagavān also - ‘*I am the strength of the strong, devoid of desire and attachment. I am desire unopposed to righteousness in beings, oh best among the Bharatas*’ (BG. 7.11).

When desire exists, there is transmigration; in the absence of desire, transmigration is absent. Therefore, desire alone is the cause of transmigration: as it is established by the method of presence and absence, when it is asked, ‘how?’, it is said -

कामो नाम महाज्जगद्भ्रमयिता स्थित्वान्तरङ्गे स्वयं

स्त्रीपुंसावितरेतराङ्गकगुणैर्हास्यैश्च भावैः स्फुटम्।

अन्योन्यं परिमोह्य नैजतमसा प्रेमानुबन्धेन तौ

बद्ध्वा भ्रामयति प्रपञ्चरचनां संवर्धयन्ब्रह्महा॥५९॥

Desire is the great, excessively grown, deluder of the world. It resides in the heart of man and woman, where, by means of physical attraction for each other, smiles and allurements, it deludes them. Having deluded them, it binds them with their own ignorance⁸ and bonds of attachment. It deludes all, causing the growth of creation. It is the destroyer/concealer of Brahman. 59.

How (does desire conceal the Truth)? In the form of *vāsanā*, remaining in the intellect. It deludes man and woman with such (notions as) beauty, desirousness, attraction, and propriety held in the parts of the body. Therefore, indeed, it is said - “*constantly remembering everything is sorrow, one should withdraw from enjoyment arising from desire*” (Mā. Kā. 3.43) “*giving up wholly all desires born of saṅkalpa*” (BG. 6.24), “*Oh Partha, when one wholly gives up all desires of the mind*” (BG. 2.55), “*Oh desire! I know your root; you are born from saṅkalpa*” (MB Śāntiparva 177.25), “*I proclaim this with raised hands but none pays heed. Absence of imagination is the greatest good. Why is it not fostered within?*” (Yo. Vā 6.126.94), by such, desire alone is said to be the cause with respect to *saṁsāra*; by the renunciation of it, firmness in wisdom, abidance in yoga the absence of *saṁsāra* is said. By the śruti - “*One who longs for objects of desire, while brooding (on them), is born there amidst them for their fulfilment. But for one whose desires are fulfilled and who is Self-realised, all desires vanish here itself*” (Mu. Up. 3.2.2).

⁸ ‘*naijam*’ (retaining the original meaning in the application of ‘*aṇ*’)

अतोऽन्तरङ्गस्थितकामवेगाद्भोग्ये प्रवृत्तिः स्वत एव सिद्धा।

सर्वस्य जन्तोर्ध्रुवमन्यथा चेदबोधितार्थेषु कथं प्रवृत्तिः॥६०॥

Therefore, due to desire that resides in the heart, all beings engage with objects of enjoyment without prompting. If it were otherwise, how would there be engagement with unknown objects? 60.

By the śruti, “those desires which are residing in the heart of this (person)” (Kaṭha Up. 2.3.14). No person undertakes studies for the sake of knowledge of objects of desire. However, that activity (engagement with objects of desire) certainly takes place, as it is seen in animals etc.

तेनैव सर्वजन्तूनां कामना बलवत्तरा।

जीर्यत्यपि च देहेऽस्मिन्कामना नैव जीर्यति॥६१॥

Due to that (desire), the desire of all beings (even Indra etc.) is extremely strong. Even though this body grows old, desire does not decay. 61.

It is said by Bhartṛhari - “the worldly pleasures have not been enjoyed by us, but we ourselves have been devoured; no religious austerities have been gone through, but we ourselves have become scorched; time is not gone, but it is we who are gone. Desire is not reduced in force, though we ourselves are reduced to senility” (Vairagya Śatakam, 7).

Kāmanā: the desire, craving, wish for enjoyment.

अवेक्ष्य विषये दोषं बुद्धियुक्तो विचक्षणः।

कामपाशेन यो मुक्तः स मुक्तेः पथि गोचरः॥६२॥

The intelligent and wise person, who has discrimination, having seen the defects in objects of enjoyment, is free from the bondage of desire; he abides in the destination to be attained on the path of liberation. 62.

By these many verses the cause, nature, effect, and result of desire have been described at length.

Vicakṣaṇaḥ: one who, having examined objects of enjoyment and worlds which are earned through action, sees the defects in them.

Now the means to conquer desire is explained -

कामस्य विजयोपायं सूक्ष्मं वक्ष्याम्यहं सताम्।

सङ्कल्पस्य परित्याग उपायः सुलभो मतः॥६३॥

I will tell (you) the subtle means to conquer desire for noble people. The easy means is considered to be the complete renunciation of the notion of enjoyment. 63.

“One should conquer desire by giving up saṅkalpa, and anger by giving up desire” (ŚB. 7.15.22), “Absence of saṅkalpa is the greatest good” (Yo Vā. 6.126.94), “desires born of saṅkalpa” (BG. 6.24). Therefore, having given up the notion of enjoyment one is able to conquer desire and not otherwise.

Now a full description of this means is given by Śaṅkarācārya -

श्रुते दृष्टेऽपि वा भोग्ये यस्मिन्कस्मिंश्च वस्तुनि।

समीचीनत्वधीत्यागात्कामो नोदेति कर्हिचित्॥६४॥

Whether an object of enjoyment is heard of or seen, when the notion of propriety in any object is given up, desire does not arise at any time. 64.

Śrute: when worldly or vaidika (objects) also are known indirectly. *Drṣṭe*: when worldly (objects) are known directly. *Samīcīnatva* is the notion of propriety, delight, enjoyment. Therefore, desire arises only from the notion of propriety; that notion of propriety alone is *saṅkalpa*.

कामस्य बीजं सङ्कल्पः सङ्कल्पादेव जायते।

बीजे नष्टेऽङ्कुर इव तस्मिन्नष्टे विनश्यति॥६५॥

The seed of desire is *saṅkalpa* - the notion of propriety and subsequent wish to enjoy; desire arises from that *saṅkalpa* alone. When the seed is destroyed,

the sprout perishes; similarly, when that (*saṅkalpa*) is destroyed, it (desire) perishes. 65.

(The meaning is clear.)

न कोऽपि सम्यक्त्वधिया विनैव भोग्यं नरः कामयितुं समर्थः।

यतस्ततः कामजयेच्छुरेतां सम्यक्त्वबुद्धिं विषये निहन्यात्॥६६॥

Since no one is capable of desiring an object of enjoyment without the notion of goodness, the one who desires to conquer desire should destroy the notion of goodness in the sense object. 66.

(The meaning is clear.)

भोग्ये नरः कामजयेच्छुरेतां सुखत्वबुद्धिं विषये निहन्यात्।

यावत्सुखत्वभ्रमधीः पदार्थे तावन्न जेतुं प्रभवेद्धि कामम्॥६७॥

One who is desirous of conquering desire should destroy this notion of happiness in any object of enjoyment. As long as there exists the delusion of happiness in an object, so long will one indeed be incapable of conquering desire. 67.

Sukhatvabuddhi: the notion of the object having happiness, the notion of goodness, superimposition of beauty.

सङ्कल्पानुदये हेतुर्यथाभूतार्थदर्शनम्।

अनर्थचिन्तनं चाभ्यां नावकाशोऽस्य विद्यते॥६८॥

The understanding of a thing as it is and reflection upon its defects are the cause for *saṅkalpa* - the notion of goodness in that thing - not to arise; by these two factors, the opportunity for desire does not remain. 68.

रत्ने यदि शिलाबुद्धिर्जायते वा भयं ततः।

समीचीनत्वधीर्नैति नोपादेयत्वधीरपि॥६९॥

If one thinks of a jewel as a stone or feels fear towards it, neither the notion of propriety nor the idea that it should be acquired will arise. 69.

‘This is a stone’, having known thus, the notion that it should be acquired never takes place in that (stone); nor when from that stone fear arises : ‘this will cause problems, by taking it there will be illness and loss of wealth, the planets Saturn and Mars etc will turn against me’. Therefore, neither the notion of propriety nor the notion that it should be acquired can remain (in it).

यथार्थदर्शनं वस्तुन्यनर्थस्यापि चिन्तनम्।

सङ्कल्पस्यापि कामस्य तद्दुधोपाय इष्यते॥७०॥

One should develop the right understanding and enquire into the evils of sense objects; this is considered to be the means to eliminate *saṅkalpa* and desire. 70.

Yathārthadarśanam: as the object is, so is the understanding of it. “Change in the intrinsic nature will not take place in any way whatsoever” (*Mā. Kā. 3.21*): by this knowledge. And also not the understanding of something as it is not.

“Non-attachment, lack of excessive love for children, wife, home etc” (*BG. 13.10*), “perception of evils in birth, death, old age, disease” (*BG. 13.9*), “those enjoyments which are born of contact are the origins of sorrow alone for they have beginning and end. Oh son of Kunti, the wise do not rejoice in them” (*BG 5.22*). One who is able, before becoming free of the body, to withstand the impulse born of desire and anger, he alone is the one who is integrated and happy. By logic also, dispassion arises for the one who repeatedly sees the defects in sense objects: of having a beginning and end, being gained through much effort and expenditure of wealth, undergoing change, and losing its charm. By that, it is considered by the śruti and logic to be the means to eliminate the idea that ‘this is the desired means for me’: the notion of enjoyment, and desire.

A description of the evils of wealth

धनं भयनिबन्धनं सततदुःखसंवर्धनं

प्रचण्डतरकर्दनं स्फुटितबन्धुसंवर्धनम्।

विशिष्टगुणबाधनं कृपणधीसमाराधनं

न मुक्तिगतिसाधनं भवति नापि हृच्छोधनम्॥७१॥

Wealth is the cause of fear; the cause of ever-increasing sorrow; glorification or deception, the cause of broken relationships; an obstacle to good qualities; worshipful for those who are miserly in thinking. It is neither the means to attain liberation, nor the means of purifying the mind. 71.

Sphuṭitabandhu-saṁvardhanaṁ: by whom relations are broken, the cause of growth of that; that wealth by which relations are fractured, which increases envy and hatred etc of brothers who see each other with the notion of difference, like the Pāṇḍavas and Kauravas. It is said by Śaṅkarācārya - “constantly recognise wealth as calamitous; the truth is that there is not happiness at all to be got from it. To the rich, there is fear even from one’s own son. This is the way with wealth everywhere” (Bhaja Govindam, 29). Indeed this wealth, “Unsteady as the wave, it is never steady in any place; (but is ever wavering to all sides) like the flickering flame of a lamp. So its leaning is known to nobody.” (Yo. Vā. 1.13.18).

राज्ञो भयं चौरभयं प्रमादाद्भयं तथा ज्ञातिभयं च वस्तुतः।

धनं भयग्रस्तमनर्थमूलं यतः सतां नैव सुखाय कल्पते॥७२॥

Fear of kings, fear of thieves, fear of negligence and fear of kinsmen; wealth is enveloped by fear and is the root of all sorrow. Since this is so, noble people do not imagine it to be a source of happiness. 72.

Āyakarādhikāriṇo bhayaṁ: fear of the income tax officer. All kinsmen are relatives of wealth, not of the (wealthy) person. Therefore, wealth cannot be the giver of happiness. It is said by Bhartṛhari, “in enjoyment, there is the fear of disease; in social position, the fear of falling-off; in wealth, the fear of (hostile) kings” (VS, 31).

अर्जने रक्षणे दाने व्यये वापि च वस्तुतः।

दुःखमेव सदा नृणां न धनं सुखसाधनम्॥७३॥

In earning, protecting, giving or spending, wealth is truly always sorrow for man; it is not the means for happiness. 73.

So also - *“there is great pain in earning wealth and in maintaining it. So too indeed, there is great sorrow in the loss and in the spending of wealth. Shame upon this wealth which only produces sorrow!”* (Pañcadaśī 7.139).

सतामपि पदार्थस्य लाभाल्लोभः प्रवर्तते।

विवेको लुप्यते लोभात्तस्मिँल्लुप्ते विनश्यति॥७४॥

Even for noble people, greed arises upon the gain of an object. Due to greed, discrimination disappears; when that disappears, one is destroyed. 74.

(Discrimination) regarding what? That is said: between activity, *karma yoga*, and withdrawal, abidance in knowledge; between that which is to be done, which is enjoined, and that which is not to be done, which is prohibited; between fear and ignorance, its cause, and fearlessness, knowledge of oneness of infinite reality and the self, its cause. Due to greed, all this disappears.

दहत्यलाभे निःस्वत्वं लाभे लोभो दहत्यमुम्।

तस्मात्सन्तापकं वित्तं कस्य सौख्यं प्रयच्छति॥७५॥

When wealth is not acquired, the thought of poverty burns this (poor person); when acquired, greed burns (the rich person). Therefore, wealth is the cause of suffering; upon whom does it bestow happiness? 75.

In both its presence and absence, wealth is the cause of sorrow.

भोगेन मत्तता जन्तोर्दानेन पुनरुद्भवः।

वृथैवोभयथा वित्तं नास्त्येव गतिरन्यथा॥७६॥

Beings are intoxicated by the experience of wealth; by charity, there is rebirth.

Wealth is meaningless in both ways; there is no other outcome. 76.

But it is said by Bhagavān, “acts of sacrifice, charity and austerity should not be abandoned, but should be performed” (BG. 18.5); how then is there rebirth by charity? It is said - because the result of the action of giving is transient. With charity, the production of merit is accepted, but not the absence of rebirth. Wealth is not a means for liberation.

धनेन मदवृद्धिः स्यान्मदेन स्मृतिनाशनम्।

स्मृतिनाशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥७७॥

By wealth, there is an increase in pride; by pride, there is destruction of memory. Upon the loss of memory, there is destruction of the intellect; upon the destruction of the intellect, one perishes. 77.

The meaning is clear. By the word ‘memory’ the knowledge of discernment between *dharma* and *adharma* is meant; by destruction of that, there is destruction of intellect; by being unfit to discriminate between what should and should not be done, one becomes the destroyer of oneself.

सुखयति धनमेवेत्यन्तराशापिशच्या

दृढतरमुपगूढो मूढलोको जडात्मा।

निवसति तदुपान्ते सन्ततं प्रेक्षमाणो

व्रजति तदपि पश्चात्प्राणमेतस्य हृत्वा॥७८॥

‘Wealth will certainly bring happiness’: thus, the foolish, unthinking person is firmly embraced by this demon of desire within. He lives in close proximity to that, continuously examining it. After some time, having stolen his life, that wealth also departs. 78.

The desires of the mind alone are a demon, in the form of a ghost which is unseen and the giver of sorrow. The desire for wealth alone is the cause of misfortune.

सम्पन्नोऽन्धवदेव किञ्चिदपरं नो वीक्षते चक्षुषा

सद्भिर्वर्जितमार्ग एव चरति प्रोत्सारितो बालिशैः।

तस्मिन्नेव मुहुः स्खलन्प्रतिपदं गत्वान्धकूपे पत -

त्यस्यान्धत्वनिवर्तकौषधमिदं दारिद्र्यमेवाञ्जनम्॥७९॥

Endowed with wealth, one cannot see anything else with the eyes like a blind person. He travels on the path abandoned by noble people, provoked by childish ones. Repeatedly falling at every step on that path, he falls into adversity. For him, poverty alone is the medicine to remove this blindness. 79.

At all times, always, the one who has the desire for wealth is occupied with whichever means by which wealth is attained. The meaning is this: when one is blinded by wealth, then he transgresses the rules of right conduct, the boundaries of society, noble behaviour, and performance of one's own duty; having given up one's own life also, he is without the ultimate goal of life. Compared to that, poverty alone is suitable; it is that by which there is removal of the disease of blindness due to pride of wealth.

Varjitamārga: in the path which is rejected, having understood the evils in wealth and prosperity.

लोभः क्रोधश्च दम्भश्च मदो मत्सर एव च।

वर्धते वित्तसम्प्राप्त्या कथं तच्चित्तशोधनम्॥८०॥

Greed, anger, hypocrisy, pride, and envy only grow with the acquisition of wealth. How can it be the means to purify the mind? 80.

It can never be (the means to purify the mind).

अलाभाद्विगुणं दुःखं वित्तस्य व्ययसम्भवे।

ततोऽपि त्रिगुणं दुःखं दुर्वये विदुषामपि॥८१॥

There is twice as much sorrow in the expenditure of wealth than when it is not earned. When it is ill-spent the sorrow is thrice as much, even for the wise. 81.

Therefore, wealth should be given up from a distance.

नित्याहितेन वित्तेन भयचिन्तानपायिना।

चित्तस्वास्थ्यं कुतो जन्तोर्गृहस्थेनाहिना यथा॥८२॥

There is unceasing fear, worry and adversity in wealth, like a snake in the home of a householder. How can beings attain peace of mind by it? 82.

Just as peace is never possible for one in whose home a snake resides, in the same way, (peace is never possible) for one in whose home there is wealth.

कान्तारे विजने वने जनपदे सेतौ निरीतौ च वा

चोरैर्वापि तथेतैर्नरवरैर्युक्तो वियुक्तोऽपि वा।

निःस्वः स्वस्थतया सुखेन वसति ह्याद्रीयमाणो जनैः

क्लिश्रात्येव धनी सदाकुलमतिर्भीतश्च पुत्रादपि॥८३॥

One who has no wealth is respected by people and lives comfortably and happily whether in an uninhabited place, on a difficult path, in a forest, in a city, on a bridge, in a place free from conflict, with thieves or with others, with excellent company or without. A wealthy man's mind is always agitated; he is troubled and afraid even of his own children. 83.

“For the rich there is fear even from one's son” (Bhaja Govindam, 29), thus it is said by Śaṅkarācārya.

Kāntāre: on a difficult forest path, where there is trouble with thieves etc.

Janapade: a place where people go, in that or in a city which is full of people, in a place where there are transactions between many people.

Nirītau: in which all six types of calamities are absent, where there is no absence of rain etc, where there is no famine.

तस्मादनर्थस्य निदानमर्थः पुमर्थसिद्धिर्न भवत्यनेन।

ततो वनान्ते निवसन्ति सन्तः संन्यस्य सर्वं प्रतिकूलमर्थम्॥८४॥

Therefore, wealth is the root cause of all evils; by it, the goal of life cannot be attained. For that reason, wise people live in the forest interior, having renounced all wealth as uncondusive. 84.

Therefore: for the reason stated, from one's own experience and from the evidence of history. *"Not by action, progeny or wealth; by renunciation alone is immortality attained" (Kai. Up. 3). "Blessed are they... who live in the abode of the forest enjoying the happy company of the beloved wife (spiritual knowledge)", "free from all longings and dispassionate towards the host of sense pleasures, the blessed roam about in solitary places without attachment to company" (Dhanyāṣṭakam, 2, 3).*

Conclusion: the result of dispassion

श्रद्धाभक्तिमतीं सतीं गुणवतीं पुत्राञ्श्रुतान्सम्मता -

नक्षयं वसुधानुभोगविभवैः श्रीसुन्दरं मन्दिरम्।

सर्वं नश्वरमित्यवेत्य कवयः श्रुत्युक्तिभिर्युक्तिभिः

संन्यस्यन्त्यपरे तु तत्सुखमिति भ्राम्यन्ति दुःखार्णवे॥८५॥

Wise people renounce a devoted wife full of virtues, faith and devotion; learned and respectful children; unending wealth and great enjoyments of the earth; a resplendent home, recognising them to be perishable on the basis of śruti, smṛti, and reasoning. Others see happiness in those things and wander in the ocean of delusion. 85.

Having known all this, what do wise people do? They renounce everything. What do they renounce? That is said. A devoted and virtuous wife who has faith and devotion in God and the Veda, in whom the qualities of truth, good character, good behaviour are seen; learned children, who have studied the Veda and are favourable towards the father; that wealth whose decay is not seen, which always is; a home with great enjoyments of the earth, endowed with all types of glorious enjoyments of this world and resplendent with wealth. By all these, what is one unit of human happiness is indirectly described. Wealth, food, animals, obtaining many children, long life of a hundred years etc, this is all indicated. This is all perishable; *"(these are all)*

ephemeral” (Kaṭha Up. 1.1.26), “that is, just as in this world results acquired through action become diminished, in the same way, there too results acquired through virtue become diminished” (Ch. Up. 8.1.6), “they have arrival and departure, they are transitory” (BG 2.14), “they have beginning and end, oh son of Kuntī ” (BG 5.22). Moreover, that which is caused is ephemeral, like a pot. Kavayaḥ: wise people, those who know the past, present and future, renounce; “the brāhmaṇas renounce the desire for sons, for wealth, and for the worlds and lead a mendicant’s life” (Br. Up. 3.5.1). It is also said, “others are wandering in the world of delusion” (Dhanyāṣṭakam, 1).

सुखमिति मलराशौ ये रमन्तेऽत्र गेहे

कृमय इव कलत्रक्षेत्रपुत्रानुषक्त्या।

सुरपद इव तेषां नैव मोक्षप्रसङ्ग -

स्त्वपि तु निरयगर्भावासदुःखप्रवाहः॥८६॥

Like worms who delight in the heap of filth, those who rejoice here in the home with attachment to wife, land, and children, for them there is neither joy as in heaven, nor an opportunity for liberation; on the other hand, they have a continuous flow of sorrows, of hell and rebirth. 86.

Even residing in heaven, just as liberation is not attained by the gods, in the same way also for other individuals who are extremely attached to enjoyment, there is no liberation possible.

येषामाशा निराशा स्याद्वारापत्यधनादिषु।

तेषां सिध्यति नान्येषां मोक्षाशाभिमुखी गतिः॥८७॥

To travel on the path to liberation is possible for those who have known the desire for wife, son, wealth, etc., to be hopeless; not for others. 87.

The word ‘ādi’ indicates others which are desired such as groups of servants etc, positions of power. It is said in the Gītā, “non-attachment, lack of excessive love for children, wife, home etc” (BG. 13.10).

Mokṣābhimukhī gatiḥ: the desire for the attainment of liberation.

सत्कर्मक्षयपाप्मनां श्रुतिमतां सिद्धात्मनां धीमतां
नित्यानित्यपदार्थशोधनमिदं युक्त्या मुहुः कुर्वताम्।
तस्मादुत्थमहाविरक्त्यसिमतां मोक्षककाङ्क्षावतां
धन्यानां सुलभं प्रियादिविषयेष्वाशालताच्छेदनम्॥८८॥

For those whose sins are destroyed through meritorious action, who have studied the Veda, who have conquered their minds, who possess intelligence, who repeatedly discriminate between the eternal and transient with logic and due to that discrimination, who possess the great sword of dispassion; who desire liberation alone; who are extremely fortunate - for them, it is possible to cut asunder the creeper of desire for objects which are dear. 88.

Of those whose sins are destroyed by the practice of right action: obligatory duties, worship (*upāsana*); who have studied the Veda and auxiliary disciplines; whose mind is conquered by the practices of *aṣṭāṅga yoga* etc, or through worship of Brahman with attributes; who are intelligent, practiced in enquiry, experienced in inference and reasoning; for those who repeatedly perform, in various ways, using logic, this examination of that which is eternal and transient; the discrimination between the eternal and transient; of those who possess the sword of great dispassion which has arisen due to that discrimination; of those for whom liberation alone is the one desire; for those fortunate seekers of liberation, the cutting asunder of the creeper which itself is desire, attachment in objects which are dear; in sons, wealth, worlds is easy; not for others. This is the conclusion of *vedānta*.

संसारमृत्योर्बलिनः प्रवेष्टुं द्वाराणि च त्रीणि महान्ति लोके।
कान्ता च जिह्वा कनकं च तानि रुणद्धि यस्तस्य भयं न मृत्योः॥८९॥

In this world, there are three great doorways for the powerful death of transmigration to enter: desire, tongue, and gold. One who obstructs them has no fear of death. 89.

There is entry into the body for the powerful death of *saṃsāra* by these three doorways. Three are the doorways of death, of *saṃsāra*: attachment to the female body; attachment to enjoyments of taste; the desire to attain gold, the desire for wealth. How does one obstruct them? One who, as enjoined by the scriptures, engages in union with his wife, food, and accumulation of wealth has no fear of death. However, one who moves, speaks and eats according to his own desires is always fearful; this is the meaning.

मुक्तिश्रीनगरस्य दुर्जयतरं द्वारं यदस्त्यादिमं

तस्य द्वे अररे धनं च युवती ताभ्यां पिन्दधं दृढम्।

कामाख्यार्गलदारुणा बलवता द्वारं तदेतत्त्रयं

धीरो यस्तु भिनत्ति सोऽर्हति सुखं भोक्तुं विमुक्तिश्रियम्॥९०॥

The first door to the city of the wealth of liberation is difficult to conquer. Its two panels are wealth and woman, and it is firmly sealed by the wooden bar of desire. But the wise one breaks these three; he alone is fit to enjoy the happiness and wealth of freedom. 90.

Dhīraḥ: that wise man of discrimination; one who turns his intellect away from objects or who elevates his intellect is the *dhīraḥ*. “*They alone are wise whose minds are not disturbed in the presence of a cause for disturbance*”, thus it is said by the great poet Kālidāsa.

आरूढस्य विवेकाश्वं तीव्रवैराग्यखड्गिनः।

तितिक्षावर्मयुक्तस्य प्रतियोगी न दृश्यते॥९१॥

For one who has mounted the steed of discrimination, who possesses the sword of intense dispassion and the armor of forbearance, no adversary is seen. 91.

(The meaning is clear.)

विवेकजां तीव्रविरक्तिमेव मुक्तेर्निदानं प्रवदन्ति सन्तः।

तस्माद्विवेकी विरतिं मुमुक्षुः सम्पादयेत्तां प्रथमं प्रयत्नात्॥९२॥

Saints say that the primary cause of liberation is intense dispassion born of discrimination. Therefore, the discriminating, dispassionate seeker of liberation should acquire that (dispassion) through great effort. 92.

Vivekajām: born of discrimination between the eternal and the ephemeral.

पुमानजातनिर्वेदो देहबन्धं जिहासितुम्।

न हि शक्नोति निर्वेदो बन्धभेदो महानसौ॥९३॥

The one for whom dispassion has not arisen is not capable of giving up the bondage of the body; this great dispassion alone is the means to destroy bondage. 93.

(The meaning is clear.)

वैराग्यरहिता एव यमालय इवालये।

क्लिश्रन्ति त्रिविधैस्तापैर्मोहिता अपि पण्डिताः॥९४॥

Though learned, those without dispassion are deluded and tormented by the three types of afflictions in their home, like in the home of Death. 94.

Like sinners, so too those who are gripped by ignorance and delusion find trouble. Here the description of dispassion is concluded; by this description, the meaning expounded in the Veda is told.

Vairāgyarahitāḥ: those who are without dispassion, whose minds are impure, and for whom the dirt of delusion and the firm notion of goodness in sense objects has not been removed.

Paṇḍitāḥ api: even though learned, with indirect knowledge (of the Self).

“The mind is said to be of two types alone, impure and pure. The impure is with thoughts of desire, and the pure is devoid of desire.”

“The mind alone is the cause of bondage and freedom for human beings. The mind attached to sense objects is (the cause of) bondage, and the mind devoid of desires for objects is considered free.” (Amṛtabindu Up. 1, 2).

“Whatever is being apprehended with the mind, speech, eyes and ears etc, know it to be a creation of the mind and therefore (merely) illusory and transient.” (ŚB. 11.7.7).

“Having examined the worlds which are acquired through karma, the seeker should develop dispassion; the uncaused, i.e. liberation, is not (attained) by action” (Mu. Up. 1.2.12).

“The worlds up to Brahmāloka are subject to rebirth, oh Arjuna” (BG. 8.16).

By such (statements) and more, (it is said that) śama etc are meaningful and fruitful only for the one who is free from the three types of desire.

A description of the qualifications beginning with tranquillity

Now the sixfold wealth beginning with tranquillity is described -

शमो दमस्तितिक्षोपरतिः श्रद्धा ततः परम्।

समाधानमिति प्रोक्तं षडेवैते शमादयः॥९५॥

Tranquillity, control of senses, fortitude, renunciation, faith and concentration:
these alone are said to be the six, beginning with tranquillity. 95.

Tranquillity

Here, tranquillity is described -

एकवृत्त्यैव मनसः स्वलक्ष्ये नियतस्थितिः।

शम इत्युच्यते सद्भिः शमलक्षणवेदिभिः॥९६॥

Tranquillity is described by those wise people who know its characteristics as the constant state of mind in which there is single-pointed attention upon the object of meditation. 96.

Svalakṣye: in one’s own goal, in pure consciousness. *Ekavṛttyā*: with one thought, a thought of the object of meditation.

उत्तमो मध्यमश्चैव जघन्य इति च त्रिधा।

निरूपितो विपश्चिद्भिः तत्तल्लक्षणवेदिभिः॥९७॥

By those who are wise and know its indicators, it (tranquillity) is described in three ways: the best, moderate, and lowest. 97.

स्वविकारं परित्यज्य वस्तुमात्रतया स्थितिः।

मनसः सोत्तमा शान्तिर्ब्रह्मनिर्वाणलक्षणा॥९८॥

Having given up its own modifications and remaining only with the Real, that tranquillity of mind is the best, characterised by the bliss of the infinite Reality.

98.

“Having given up the meditator and meditation” (Pañcadaśī 1.55), awareness of the one object of meditation alone is the best (type of) tranquillity. With a disciplined mind the meditator, through the practice of meditation, attains that peace within oneself which has its culmination in liberation, characterised by abidance in the knowledge of the Self as the infinite Reality, in the form of complete withdrawal; that is the best tranquillity of the mind. “The characteristics of pure sattva are cheerfulness, the experience of one’s own Self, supreme peace, contentment, bliss and constant devotion to the supreme Self, by which one comes to enjoy everlasting bliss.” (Vivekacūdāmaṇi, 119).

Brahmanirvāṇalakṣaṇā: is characterised by liberation which is the supreme Reality; of the nature of the supreme infinite Reality.

प्रत्यक्प्रत्ययसन्तानप्रवाहकरणं धियः।

यदेषा मध्यमा शान्तिः शुद्धसत्त्वैकलक्षणा॥९९॥

That tranquillity is moderate which produces a continuous flow of thoughts towards the Self in the intellect; it is characterised by pure *sattva*. 99.

That which produces a continuous flow of thoughts directed inwards; in the non-dual Reality, uninterruptedly causes the flow of thoughts in the mind, or placing aside dissimilar thoughts, causes the flow of similar thoughts in the intellect. This is called middling tranquillity, characterised by pure *sattva* alone. The disturbed mind, having given up its extrovertedness with dispassion towards sense objects etc., becomes introverted. Single-pointedness is briefly indicated by Maṇḍiśī Patañjali: *“the result of single-pointedness of the mind is that the present thought (which arises in the mind) is the same as the past thought (which has subsided)”* (Yo. Sū. 3.12). ‘Śāntaḥ’ is ‘past’. ‘Uditaḥ’ is ‘present’. ‘Pratyayaḥ’ is thought modification of the mind. When that object,

which a past thought grasps, is also the object of the (next) arisen thought, that modification of the mind is called single-pointedness. The mind which is disturbed by *rajoguṇa* holds on to objects; through the particular effort of *dhyāna*, by the destruction of *rajoguṇa* of that mind, the condition of it having an object diminishes and single-pointedness arises. This tranquillity characterised by pure *sattva* should be acquired through effort. “One should withdraw the fickle and unsteady mind from whatever causes it to go outward and bring it under the control of the self.” (BG. 6.26).

विषयव्यापृतिं त्यक्त्वा श्रवणैकमनःस्थितिः।

मनसश्चेतरा शान्तिर्मिश्रसत्त्वैकलक्षणा॥१००॥

Having given up its occupation with sense objects, the firmness of the mind in *śravaṇa* etc alone is the other tranquility of mind; it is characterized by *sattva* that is mixed. 100.

As *śravaṇa* is primary, by virtue of inquiry into the means of knowledge, it is principal; as *manana* and *nididhyāsana*, however, destroy the obstacles to that (*śravaṇa*), they are secondary; through this sense of principal and secondary, by the word ‘*śravaṇa*’, the other two are included within it. As in extreme hunger, when no preoccupation other than food is pleasing for the mind and delay in food cannot be borne, so too when extreme aversion arises towards the objects such as son, wealth, wife etc, and extreme delight arises in the means for knowledge of the Truth: *śravaṇa*, *manana*, and *nididhyāsana*; then, having restrained the mind going to sense objects, the particular thought by which it is repeatedly directed to *śravaṇa* etc is called tranquility of mind.

By these three verses, *dharaṇā*, *dhyāna*, and *samādhi* have been described in the reverse order, in (line with) the ultimate purport of vedānta.

प्राच्योदीच्याङ्गसद्भावे शमः सिध्यति नान्यथा।

तीव्रा विरक्तिः प्राच्याङ्गमुदीच्याङ्गं दमादयः॥१०१॥

Tranquillity is achieved when the prior and posterior constituents are present and not otherwise. Intense dispassion is the prior constituent; the posterior constituent is control of the senses etc. 101.

कामः क्रोधश्च लोभश्च मदो मोहश्च मत्सरः।

न जिताः षडिमे येन तस्य शान्तिर्न सिध्यति॥१०२॥

Peace is not attained for the one by whom these six - desire, anger, greed, pride, delusion and envy - are not conquered. 102

He does not attain peace. Desire and anger were described at length in the verse, '*the desire of home is a chain binding the feet*' (48). Greed is the wish to take others' belongings. Pride is arrogance or intoxication. Delusion is erroneous knowledge, a lack of discrimination. Envy is displeasure or spite at another's joy or success.

शब्दादिविषयेभ्यो यो विषवन्न निवर्तते।

तीव्रमोक्षेच्छया भिक्षोस्तस्य शान्तिर्न सिध्यति॥१०३॥

Peace is not attained for the mendicant who, with an intense desire for liberation, does not turn away from the sense objects of sound etc. as though they are poison. 103.

It is said in the Aṣṭavakra Gītā, "*if you aspire for liberation, my child, reject the objects of the senses as poison*" (1.2). It is said by Śaṅkarācārya, "*sense objects are even more venomous in their tragic effects than cobra poison. Poison is fatal to one who swallows it but the sense objects kill him who even looks at them with his eyes.*" (Vivekacūdāmaṇi, 77).

येन नाराधितो देवो यस्य नो गुर्वनुग्रहः।

न वश्यं हृदयं यस्य तस्य शान्तिर्न सिध्यति॥१०४॥

Peace is not attained for one by whom God is not worshiped, who is not a recipient of the grace of the Guru, and whose mind is not controlled. 104.

Devaḥ: God, the Supreme Self.

Gurvanugrahaḥ: acceptance as a student and knowledge of vedānta alone is the grace and blessing of the Guru.

The means for serenity of mind

मनःप्रसादसिद्ध्यर्थं साधनं श्रूयतां बुधैः।

मनःप्रसादो यत्सत्त्वे यदभावे न सिध्यति॥१०५॥

The means to attain serenity of mind should be heard by the wise. When it (the means) is present, there is serenity of mind; in its absence, that (serenity) is not attained. 105.

By the method of presence and absence the greatness of that means is brought to light. Although many means are described, the singular form shows that they should be taken together.

Budhaiḥ: by the wise, those who are possessed of discrimination. *Manaḥprasādasiddhyartham sādhanam*: that means, of which the purpose is the attainment of serenity of mind alone.

ब्रह्मचर्यमहिंसा च दया भूतेष्ववक्रता।

विषयेष्वतिवैतृष्ण्यं शौचं दम्भविवर्जनम्॥१०६॥

सत्यं निर्ममता स्थैर्यमभिमानविवर्जनम्।

ईश्वरध्यानपरता ब्रह्मविद्भिः सह स्थितिः॥१०७॥

ज्ञानशास्त्रैकपरता समता सुखदुःखयोः।

मानानासक्तिरेकान्तशीलता च मुमुक्षुता॥१०८॥

यस्यैतद्विद्यते सर्वं तस्य चित्तं प्रसीदति।

न त्वेतद्धर्मशून्यस्य प्रकारान्तरकोटिभिः॥१०९॥

Brahmacarya, non-injury, compassion towards beings; straightforward-ness; lack of craving for sense objects; purity; absence of hypocrisy. 106

Truthfulness; absence of ownership; steadfastness; absence of pride;
dedication to meditation upon God; keeping the company of knowers of the
Truth. 107

Dedication to the scriptures of knowledge (constancy in Self-knowledge);
equanimity in joy and sorrow; non-attachment to public honor and respect;
love of solitude; desire for liberation. 108

One whose mind in which all these are present achieves serenity; it is not so
for one who is without these qualities, even by millions of other means. 109.

The root cause of mental disturbance for mankind is lifestyle and inner conflict. As -
“men desire the fruit of meritorious action, but not (the performance of) meritorious
action. They do not desire the result of sinful action, but they perform sinful action with
great effort.” So too it is said by Duryodhana - “I know righteousness but I am not
(cannot be) engaged in it; I know unrighteousness but I am not (cannot be) withdrawn
from it.”

Chastity

स्मरणं दर्शनं स्त्रीणां गुणकर्मानुकीर्तनम्।

समीचीनत्वधीस्तासु प्रीतिः सम्भाषणं मिथः॥११०॥

सहवासश्च संसर्गोऽष्टधा मैथुनं विदुः।

एतद्विलक्षणं ब्रह्मचर्यं चित्तप्रसादकम्॥१११॥

Thinking of women; seeing them; repeated praise of their qualities and
actions; the notion of propriety in them; love; conversation together (with
women); living together; association: the wise know these to be the eightfold
union. The opposite of this is *brahmacarya*, which brings serenity of mind.

110-111.

Non-injury

अहिंसा वाङ्मनःकायैः प्राणिमात्राप्रपीडनम्।

स्वात्मवत्सर्वभूतेषु कायेन मनसा गिरा॥११२॥

Non-injury is not to inflict pain upon any living being with the speech, mind or body; (transacting with) all beings as one's own self with the body, mind and speech. 112.

According to the smṛti - '*non-injury is the greatest dharma*'. Injury by speech is speaking ill, abusive speech. Violence by the mind is hatred, finding fault in others' virtues. Violence by the body is beating. The absence of these three is non-violence. It is said by Bhagavān - "*he who, through the likeness (similarity) of the Self, oh Arjuna, sees equality everywhere, be it pleasure or pain, is regarded as the highest yogī.*" (BG 6.32). It is also said by other Ācāryas - "*see others also as the Self alone; renounce war, renounce rivalry*".

Compassion & straightforwardness

अनुकम्पा दया सैव प्रोक्ता वेदान्तवेदिभिः।

करणत्रितयेष्वेकरूपतावक्रता मता॥११३॥

Kindness is considered to be compassion by the knowers of vedanta. Integrity in the three instruments is considered as straightforwardness. 113

When beings are sorrowful, the inability to bear their sorrow is *karuṇā*, and the desire to dispel their sorrow is *dayā*. It is said too - "*compassion is considered as the action of remaining happy in treating all living beings just as one's own self for the benefit of their welfare and good*", "*compassion is to treat a stranger, a relative, a friend or a foe as one's own self*". By the three types of instrument: the organs of knowledge, organs of action, and the inner instrument, they are collected/held together, therefore the straightness of all of them in transactions is straightforwardness. The goal which is determined by the intellect after learning from the scriptures and Guru should be sought by an integrated mind and restrained senses. The quality by which they are all engaged in that one goal is straightforwardness. By the śruti - "*but he who has the right understanding and has a mind always controlled, his senses are controllable like the good horses of the charioteer*" (Kaṭha Up. 1.3.6); of him alone does wisdom become established, thus it is said in the Gītā, "*therefore, oh mighty-armed, his*

knowledge is steady whose senses are completely restrained from sense objects” (BG 2.68).

Lack of craving

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु।

यथैव काकविष्टायां वैराग्यं तदधि निर्मलम्॥११४॥

Like in the excrement of a crow, dispassion is in all objects from Brahmā to an inanimate object, having known their transience. That dispassion is pure. 114.

There is the desire to take the excrement of a cow in order to achieve another purpose; there is the desire to take the excrement of another at some time, by some person, therefore the example is of the excrement of a crow. The term is used as an implication for vomit etc. The absence of desire arising in objects is the characteristic of a lack of craving, of supreme dispassion. Where? In worlds beginning with *satyaloka*, ending with the world of mortals and in the means to attain them. By the word ‘*anu*’, having known the transience of them all due to being produced by action: this is the meaning. It is said by Maharṣi Patañjali, “*that is supreme (dispassion) which, due to knowledge of Puruṣa, is the lack of craving for the guṇas*” (Yo. Sū. 1.16).

Cleanliness

बाह्यमाभ्यन्तरं चेति द्विविधं शौचमुच्यते।

मृज्जलाभ्यां कृतं शौचं बाह्यं शारीरकं स्मृतम्॥११५॥

अज्ञानदूरीकरणं मानसं शौचमान्तरम्।

अन्तःशौचे स्थिते सम्यग्बाह्यं नावश्यकं नृणाम्॥११६॥

Cleanliness is said to be of two types: external and internal. External cleanliness is considered to be of the body, accomplished with clay and water.

115.

Internal purity is the removal of ignorance of the mind. When well established in inner purity, the outer is not necessary for men. 116.

By this, the cleanliness of the inner instrument alone is (shown to be) the greatest necessity as it is the direct cause for purity; the other is indirectly so.

Non-pretentiousness

ध्यानपूजादिकं लोके द्रष्टर्येव करोति यः।

पारमार्थिकधीहीनः स दम्भाचार उच्यते।

पुंसस्तथानाचरणमदम्भित्वं विदुर्बुधाः ॥११७॥

One who performs actions like meditation and worship etc. only in the presence of an observer, without understanding it to be of supreme importance, that is called hypocrisy. The wise know behaviour which is not that to be non-pretentiousness. 117.

Or, one who, with clothing, language, activity and cleverness etc., displays one's own greatness, is a hypocrite; having that nature is hypocrisy; that which is free from that is non-hypocrisy.

Dhyānapūjādikaṃ: the group of actions of sacrifice, charity etc., of which meditation and worship are the first is *dhyānapūjādih*; to that, the suffix 'kap' is attached in *bahuvrīhi*.

Pāramārthikadhīhīnaḥ: one who does not have the understanding that it (meditation and worship etc.) is essential, of supreme importance; one who is without faith

Truthfulness

यत्त्वेन दृष्टं सम्यक्च श्रुतं तस्यैव भाषणम् ।

सत्यमित्युच्यते ब्रह्म सत्यमित्यभिभाषणम् ॥११८॥

Truthfulness is speaking of that alone which has been properly seen and heard by oneself. Such speech as 'Brahman is real' (is truth). 118.

What is seen or spoken of by another who deceives is not truth, as the speech of an authoritative/wise person alone is truth. "If anyone knows that Brahman does exist, then they consider him as existing by virtue of that (knowledge)." (Tai. Up. 2.6.1). "Now therefore the description: 'not this, not this.' For there is no other or better description

than this. Now its sacred name: 'the Truth of truth'. The vital force is truth, and It is the Truth of that." (Br. Up. 2.3.6), thus by many (statements of) śruti, the reality of Brahman is taught. That alone is the Truth of all truth; all else is negated by 'not this, not this', etc.

Non-possessiveness

देहादिषु स्वकीयत्वदृढबुद्धिविसर्जनम्।

निर्ममत्वं स्मृतं येन कैवल्यं लभते बुधः॥११९॥

Giving up the firm notion of possession in the body etc is considered as non-possessiveness; it is that by which the wise person attains liberation. 119.

Svakīyatva is the state of thinking of something as one's own. Just as the thoughts "I am theirs, they are mine" with regard to one's children, friends, companions, well wishers, one's own people, associates and relatives, are delusive and the cause of bondage, so too in the body etc.; in the five sheaths, those two thoughts are the cause of bondage.

Steadfastness

गुरुवेदान्तवचनैर्निश्चितार्थे दृढस्थितिः।

तदेकवृत्त्या तत्स्थैर्यं नैश्चल्यं न तु वर्ष्मणः॥१२०॥

Steadfastness is firm abidance in the truth that has been ascertained through the words of the guru and upaniṣads with a single pointed thought; it is not firmness in the body. 120.

Steadfastness of the body is the means only for immature people; this steadfastness is of the mind, spoken of in the sixfold wealth of tranquillity etc.

Niścītārthe: the well determined meaning of the word and statement, with the understanding of its authority, having heard the statements of the guru and upaniṣads and ascertained through reasoning.

Tadekavṛtṭyā: in that ascertained meaning, with a single-pointed thought of the intellect in the form of a flow of similar thoughts.

Giving up self-conceit

विद्यैश्वर्यतपोरूपकुलवर्णाश्रमादिभिः।

सञ्ज्ञाताहङ्कृतेस्त्यागस्त्वभिमानविसर्जनम्॥१२१॥

The absence of conceit is renunciation of pride which arises through knowledge, power, austerity, beauty, lineage, caste, stage in life, etc. 121.

‘Knowledge’ is lower knowledge, study of the Veda and its auxiliaries, worldly knowledge of science and society. ‘Power’ is the powers beginning with ‘*aṇimā*’. Austerity is of the body, speech and mind. ‘Appearance’ is beauty. The rest is clear. Because the object of meditation for seekers, Brahman, is “without origin, without attributes” (Mu. Up. 1.1.6), “bodiless in the midst of bodies” (Kaṭha Up. 1.2.21), “without *prāṇa*, without mind” (Mu. Up. 2.1.2), “without caste, creed, family or lineage, without name and form, merit and demerit, beyond space, time and sense objects” (Vivekacūdāmaṇi, 254), therefore there should be renunciation of egoism. Of others possessed of the demonic qualities, “today this has been gained by me; I shall obtain this desire. This is mine; this wealth shall also be mine in future. That enemy has been slain by me; I shall destroy others also. I am the Lord, I am the enjoyer, I am perfect, powerful and happy. I am wealthy and high-born; who else is equal to me? I will sacrifice, I will give, I will rejoice’, thus they are deluded by ignorance” (BG 16.13-15); by these, knowledge and egoism born from it are spoken of to be renounced.

Meditation on the Lord

त्रिभिश्च करणैः सम्यग्वित्वा वैषयिकीं क्रियाम्।

स्वात्मैकचिन्तनं यत्तदीश्वरध्यानमीरितम्॥१२२॥

Having given up completely all sense object-related activity of the three instruments, contemplation upon the qualified Truth is called meditation on the Lord. 122.

Tribhiḥ karaṇaiḥ: with the body, speech, mind; with the organs of knowledge, the organs of action and the inner instruments.

Svātmaikacintanam: that contemplation upon the Self alone, meditation upon Brahman with attributes or *ahamgrahopāsanā* (meditation based on self-identity with divinity).

Dwelling together with knowers of the Truth

छायेव सर्वदा वासो ब्रह्मविद्भिः सह स्थितिः॥१२३॥

To live like a shadow (to them) at all times is to dwell together with the knowers of Brahman. 123.

Chāyā iva: like the shadow of a person remains, in the same way.

By the previous two verses, all this becomes said: meditation upon one's own nature; following knowers of the Truth; acting just as instructed; balance in cold, heat, pleasure, pain etc; being equal to censure and praise; revelling in the welfare of all beings, etc. 'Do not neglect learning and teaching': this also becomes said.

Abidance in knowledge

यद्यदुक्तं ज्ञानशास्त्रे श्रवणादिक्रमेषु यः।

निरतः कर्मधीहीनः ज्ञाननिष्ठः स एव हि॥१२४॥

One who is completely devoted to whatever is said in the teachings of vedānta in listening, reflecting and meditation; one who has renounced action; only he is abiding in knowledge. 124.

Karmadhīhīnaḥ: whose mind is in action is *karmadhīḥ*: he revels in that alone; one who is without that is without the intention to act; he is a renunciate of all action who is not attached to sense objects or action. Abidance in knowledge is abidance in *śravaṇa* etc. of vedānta, the means to knowledge. Since the word '*hi*' is to indicate the lack of doubt, the word '*eva*' is used for emphasis.

'*Śravaṇam*' is the understanding that the main theme of all vedāntic texts, from the beginning, middle, and to the end, is the knowledge of non-difference between the Infinite Reality and the Self; between the Supreme and innermost Self; through contemplation on them as one statement with the indicators of 'beginning'⁹ etc. The purpose of *śravaṇa* is the removal of the impossibility of the means of knowledge. The impossibility of the means of knowledge is the notion that there is no means of knowledge (to prove) the individual's nature as the Infinite Reality and (to prove) the falsity of the creation.

⁹ षड्विधलिङ्गः the sixfold indicator. Ref. verse 9 *ṭīkā*.

Mananam is the uninterrupted contemplation of the Infinite Reality using logic unopposed to *vedānta*, which has previously been understood (through *śravaṇa*) as the ultimate purport through the sixfold indicators; That is indicated as infinite and One alone without a second. Its purpose is the removal of the impossibility of the object of knowledge. The impossibility of the object of knowledge is the notion that the oneness of the individual and the Infinite Reality, and the falsity of creation, is impossible.

Nididhyāsanam is the single pointedness of the mind placed in the meaning that is well ascertained by these two (*śravaṇa* and *manana*). The removal of erroneous notions takes place by that. Erroneous notions are the notion of self in the not-self and the notion of reality in the world. It is said in the Pañcapādikā Vivaraṇa, “*asambhāvanā* is the incapability of the mind in single-pointed activity (viz. to reach a single conclusion), which is the cause of increasing (one’s) thinking/contemplation upon the oneness of Brahma and the Self. *Viparītabhāvanā* is a plentitude of superimposition of impressions of the body etc.”

Equanimity

धनकान्ताज्वरादीनां प्राप्तकाले सुखादिभिः।

विकारहीनतैव स्यात्सुखदुःखसमानता॥१२५॥

Equanimity in joy and sorrow is the absence of change through joy etc. when wealth, woman, illness, etc., are gained. 125.

“One whose mind is not perturbed by sorrows and who does not cling to pleasures, who is free from attachment, fear and anger, is called a sage of steady wisdom” (BG 2.56), thus is the *smṛti*.

Indifference to honour

श्रेष्ठं पूज्यं विदित्वा मां मानयन्तु जना भुवि।

इत्यासक्त्या विहीनत्वं मानानासक्तिरुच्यते॥१२६॥

“Having recognised me as the best and worshipful, people should honour me on this earth”: being completely free from this attachment is indifference to honour. 126.

Having known me thus; ‘I am an ascetic, perfected, a great person and all others are wretched, born to burden the earth’, thinking in this way; may people honour me,

worship me with praises and gifts, respecting me; freedom from this attachment is known as indifference with the attitude of dispassion in respect, honour etc.

Love of solitude

सच्चिन्तनस्य सम्बन्धो विघ्नोऽयं निर्जने ततः।

स्थेयमित्येक एवास्ति चेत्सैवैकान्तशीलता॥१२७॥

“This crowded place is an obstacle to contemplation upon the Truth, therefore one should live in a place without people”. If one lives alone in this way, that is called love for solitude. 127.

Thus, the smṛti - “aversion to crowds” (BG 13.11). In a crowd of uncultured people who are without saṁskāras, aversion. “Remain happily in a solitary place, absorb the mind in the Supreme” (Sādhana Pañcakam, 5).

Longing for liberation

संसारबन्धनिर्मुक्तिः कदा झटिति मे भवेत्।

इति या सुदृढा बुद्धिरीरिता सा मुमुक्षुता॥१२८॥

“When will I be freed quickly from this bondage of transmigration?” Such firm thinking is called the desire for liberation. 128.

Saṁsārabandhanirmuktiḥ: transmigration, ignorance, desire and action alone is the bondage, that is the bondage of transmigration; from that, liberation, complete freedom; that is complete freedom from the bondage of transmigration. Or *saṁsāra* is in the form of birth, death, old age and illness; or bondage of action of the nature of cause and effect is *saṁsāra*, or going from this world to higher worlds is *saṁsāra*; liberation from that. Śaṅkarācārya himself will speak of it, “*Oh ocean of compassion, how will I be liberated from the bondage of saṁsāra*’, thus such firm thinking should be spoken of as desire for liberation”.

One should practice this restraint of the mind with a mind free from despondency - “just as an ocean can be emptied drop by drop with the help of the tip of a blade of kuśa grass, so also can the control of the mind be brought about by unwearied effort” (Mā. Kā. 3.41), thus said Śrī Gauḍapādācārya. It is said by maharṣi Patañjali -

“practice becomes firmly grounded when it has been cultivated for a long time, uninterruptedly, with earnest devotion” (Yo. Sū. 1.14).

Restraint of the senses

ब्रह्मचर्यादिभिर्धर्मैर्बुद्धेर्दोषनिवृत्तये।

दण्डनं दम इत्याहुर्मशब्दार्थकोविदाः॥१२९॥

Chastisement of the inner instrument for the removal of defects through virtues of *brahmacarya* etc. is known as ‘restraint of the senses’: so say those who know the meaning of the word ‘*dama*’. 129.

Doṣanivṛttaye: for the removal of the defects of desire, anger etc; those defects which are obstacles to Self-knowledge and experience of the bliss of the Self, of them.
Damaśabdārthakovidāḥ: those who know the meaning of the word ‘*dama*’, they are the knowers of the scriptures.

तत्तद्दृष्टिनिरोधेन बाह्येन्द्रियविनिग्रहः।

योगिनो दम इत्याहुर्मनसः शान्तिसाधनम्॥१३०॥

The restraint of the outer senses by restraint of the corresponding thoughts of sense objects is what yogis call ‘*damaḥ*’; it is the means for peace for the mind. 130.

It is said in the Śrīmad Bhāgavatam also, “one should conquer desire through avoidance of *saṅkalpa* and anger by giving up desire” (ŚB. 7.15.22).

इन्द्रियेष्विन्द्रियार्थेषु प्रवृत्तेषु यदृच्छया।

अनुधावति तान्येव मनो वायुमिवानलः॥१३१॥

इन्द्रियेषु निरुद्धेषु त्यक्त्वा वेगं मनः स्वयम्।

सत्यभावमुपादत्ते प्रसादस्तेन जायते।

प्रसन्ने सति चित्तेऽस्य मुक्तिः सिध्यति नान्यथा॥१३२॥

When the senses, prompted spontaneously by desire, are engaged in objects, the mind follows them like fire pursues the wind. 131.

When those senses are restrained, the mind attains its own true nature, having given up its own force; by that, it attains peace. When the mind is peaceful, liberation is attained by the seeker; not otherwise. 132.

Indriyārtheṣu: in objects of the senses, in sound etc and also in others, in name/fame etc.

Analaḥ: fire, whose end is not seen, which is ever unsatisfied. The insatiable mind runs after/follows the senses.

Vegaṃ tyaktvā: having given up that force; having renounced its nature of going outward.

Satyabhāvam: its own nature as Existence, being Brahman; the mind not being the mind. Here, the mind not being the mind is not the falsity of the mind, but the restraint of the mind alone; that is secondary. By the practice of *yoga*, the restrained mind gains steadiness like a lamp in a place without a breeze; by the practice of knowledge of vedānta, on the other hand, the state of 'no-mind', which the restrained mind attains, is primary. There, there is a firm conviction in the falsity of the entire creation along with the mind.

मनःप्रसादस्य निदानमेव निरोधनं यत्सकलेन्द्रियाणाम्।

बाह्येन्द्रिये साधु निरुध्यमाने बाह्यार्थभोगो मनसो निवर्तते॥१३३॥

The root cause of peace of mind is control of all the senses. When the external senses are well restrained, the mind's enjoyment of external objects ceases. 133.

By the method of presence and absence, when the senses are subdued, there is peace of mind; conversely, when the senses are not subdued there is no peace of mind.

Bāhyendriye: the external organs of perception and action.

Bāhyārthabhogaḥ: the desire to enjoy external objects, the inclination towards enjoyment.

Here, the restraint of the senses is preceded by discernment, not by force.

तेन स्वदौष्ट्यं परिमुच्य चित्तं

शनैः शनैः शान्तिमुपाददाति।

चित्तस्य बाह्यार्थविमोक्षमेव

मोक्षं विदुर्मोक्षणलक्षणज्ञाः॥१३४॥

By that, the mind is freed from its own defective state and gradually attains peace. Those who know the characteristic of liberation know the mind's freedom from enjoyment of external objects alone to be liberation. 134

Tena: by that subjugation of the senses. The defective state of the mind is extrovertedness due to (desiring) sense enjoyment; in that, with the notion that it is proper/right, the state of disturbance or dullness. Therefore indeed it is said by Bhagavān, “Giving up wholly all desires born of saṅkalpa and controlling, on all sides, the senses with the mind; gradually withdraw” (BG 6.24, 25). *Bāhyārthavimokṣaṃ*: liberation from enjoyment of external objects, as described in the previous verse.

दमं विना साधु मनःप्रसादहेतुं न विद्मः सुकरं मुमुक्षोः।

दमेन चित्तं निजदोषजातं विसृज्य शान्तिं समुपैति शीघ्रम्॥१३५॥

Without restraint of the senses, we do not know any proper cause for peace of mind that is easy to achieve for the seeker of liberation. Having given up its defects through restraint of the senses, the mind quickly achieves peace. 135.

Peace of mind is for the mind to easily and always be available to engage in *śravaṇa* etc. alone.

Nijadoṣajātaṃ: that which is born from its own defects, the defective state.

प्राणायामाद्भवति मनसो निश्चलत्वं प्रसादो

यस्याप्यस्य प्रतिनियतदिग्देशकालाद्यवेक्ष्य।

सम्यग्दृष्ट्या क्वचिदपि तया नो दमो हन्यते त -

त्कुर्याद्धीमान्दममनलसश्चित्तशान्त्यै प्रयत्नात्॥१३६॥

One for whom there is steadiness and peace of mind by *prāṇāyāma*, and of whom, by the right vision, the act of observing becomes firm and unshaken like direction, place, and time; (for him) there is no destruction of sense restraint at any time. Therefore, one who is intelligent and industrious should, with great effort, cultivate restraint of the senses for peace of mind. 136.

Prāṇāyāmāt: by control of the vital air and discipline of the senses. By that, there is steadiness and peace of mind; the natural state of turning towards the Self happens effortlessly; for him, this alone is the right vision.

Pratiniyata-digdeśakālādi avekṣya: direction, place, and time, etc.; that action in which direction, place, time etc. are fixed, enjoined by scripture, firm, not shaken; as it is in the action of observation, so too the fixed direction, place and time etc. This is an adverb. Of him, the action of observation becomes firm and unshaken like direction, place and time.

For him, the control of those senses is attained by practice for a long time, “like the good horses of the charioteer” (*Kaṭha Up. 1.3.6*), thus by the śruti. “Ones wisdom is steady whose senses are under control” (*BG 2.61*), thus by the smṛti also.

सर्वेन्द्रियाणां गतिनिग्रहेण भोग्येषु दोषाद्यवमर्शनेन।

ईशप्रसादाच्च गुरोः प्रसादाच्छान्तिं समायात्यचिरेण चित्तम्॥१३७॥

By restraint of the sense organs’ activities, reflection upon the defects in objects of enjoyment, the blessings of the Lord and grace of the Guru, the mind attains peace before long. 137.

Doṣādi-avamārśanena: by reflection upon the defects, by enquiry, by the attitude of the opposition, by knowledge of defects.

Īśaprasādāt: by the blessings of the omniscient Lord who rules over all, the inner controller of all, the giver of the fruits of action of all; who is adorned with all powers and collection of virtues; the one who presides over all sacrifice and austerity.

The glory of Śri Guru was described at the beginning of the text itself; by the grace of that one who is greater, who breaks the knot of ignorance, who is extremely compassionate, there is certainly peace.

Forbearance

आध्यात्मिकादि यद्दुःखं प्राप्तं प्रारब्धवेगतः।

अचिन्तया तत्सहनं तितिक्षेति निगद्यते॥१३८॥

Without worry, patient endurance of the three types of sorrow experienced due to the force of *prarabdha* is called forbearance. 138.

Ādhyātmikādi dukham: the sorrow beginning with *adhyātmika*; by the word ‘*adi*’, *ādhidaivika* and *ādhibhautika* were previously described.¹⁰

Prārabdhavegataḥ, due to the flow of the *prārabdha* actions in the form of results.

Acintayā: without worry; without struggling for redress or revenge, without anxiety or lamenting, that is forbearance; the patient endurance of the pairs of cold, heat, etc.; it is thus described. The patient endurance of the obstructions to *śravaṇa* etc for the sake of achieving *śravaṇa* etc.

रक्षा तितिक्षासदृशी मुमुक्षो -

न विद्यतेऽसौ पविना न भिद्यते।

यामेव धीराः कवचीव विघ्ना -

न्सर्वास्तृणीकृत्य जयन्ति मायाम्॥१३९॥

For the seeker of liberation, there is no protection equal to forbearance; it is not destroyed even by a thunderbolt. Those wise people reduce all obstacles to a blade of grass and conquer *māyā*, for whom it (forbearance) is like armour. 139.

Mumukṣoḥ: for one who desires knowledge of the infinite reality. The desire for liberation of a seeker is protected by forbearance; this is the meaning. Just as one is protected by armour in war and reduces the armies of the enemy to straw, in the same way, having made forbearance one’s own armour, wise people conquer all the obstacles of *māyā*: the defects of ignorance, desire and action.

¹⁰ Verse 55

Dhīrāḥ: wise people, those who are endowed with the fourfold qualifications preceded by renunciation of all actions, who are endowed with the previously described means of serenity of mind.

क्षमावतामेव हि योगसिद्धिः

स्वाराज्यलक्ष्मीसुखभोगसिद्धिः।

क्षमाविहीना निपतन्ति विघ्नै -

वर्तैर्हताः पर्णचया इव द्रुमात्॥१४०॥

Those who possess fortitude alone achieve *yoga*, and the attainment of wealth of the kingdom of heaven and experience of joys. Those who are without fortitude fall with obstacles like many leaves fall from a tree, destroyed by winds. 140.

Yogasiddhiḥ: success in abidance in the Infinite Reality, in *yoga*. The word ‘*hi*’ is for emphasis, in freedom from doubt.

Those without fortitude give up the search for knowledge of Brahman due to obstacles; this is the meaning.

तितिक्षया तपो दानं यज्ञस्तीर्थं व्रतं श्रुतम्।

भूतिः स्वर्गोऽपवर्गश्च प्राप्यते तत्तदर्थिभिः॥१४१॥

Whether austerity, charity, sacrifice, pilgrimage, vows, knowledge, power, heaven or liberation: with forbearance, it is attained by those who seek it. 141.

Just as heaven is attained by those who seek heaven; so too is liberation attained by those who seek liberation; in the same way, everything else should be connected. Everything becomes easily available with forbearance: this is the meaning.

ब्रह्मचर्यमहिंसा च साधूनामपि चार्हणम्।

पराक्षेपादिसहनं तितिक्षोरेव सिध्यति॥१४२॥

The one who has forbearance alone achieves celibacy, non-injury, respect for noble people, and endurance of reproach from others. 142.

Sādhūnām arhaṇam: respect, worship, service of noble people.

Parākṣepādisahanam: endurance of reproach etc. from others, enemies.

By the word 'ādī', obstruction, criticism, threats and similar to these should be understood.

साधनेष्वपि सर्वेषु तितिक्षोत्तमसाधनम्।

यत्र विघ्नाः पलायन्ते दैविका अपि भौतिकाः॥१४३॥

Among all the means for liberation, forbearance is the greatest means. When it is attained, the three types of obstacles (*ādhidaivika*, *ādhibhautika* and *ādhyātmika*) run away. 143.

Vighnāḥ: obstacles to śravaṇa etc. (the means to knowledge).

तितिक्षोरेव विघ्नेभ्यस्त्वनिवर्तितचेतसः।

सिध्यन्ति सिद्धयः सर्वा अणिमाद्याः समृद्धयः॥१४४॥

All the powers of *aṇimā* etc are achieved only by the one who possesses forbearance, whose mind does not turn away (from the path of liberation) when faced with obstacles. 144.

तस्मान्मुमुक्षोरधिका तितिक्षा सम्पादनीयेप्सितकार्यसिद्धये।

तीव्रा मुमुक्षा च महत्युपेक्षा चोभे तितिक्षासहकारिकारणम्॥१४५॥

Therefore, for the seeker of liberation, greater forbearance should be accumulated for the attainment of the desired result. A strong desire for liberation and extreme dispassion are both concurrent causes of forbearance.

Mumukṣoḥ: of the seeker of liberation; knowledge of Brahman alone is desired, not anything else.

When the others are not achieved, forbearance is not achieved. This is the essence.

When a renunciate does not give up attachment to the body, then what happens? That is said -

तत्तत्कालसमागतामयततेः शान्त्यै प्रवृत्तो यदि

स्यात्तत्परिहारकौषधरतस्तच्चिन्तने तत्परः।

तद्भिक्षुः श्रवणादिधर्मरहितो भूत्वा मृतश्चेत्ततः

किं सिद्धं फलमाप्नुयादुभयथा भ्रष्टो भवेत्स्वार्थतः॥१४६॥

If a renunciate becomes engaged in quieting illnesses each time they arrive, immersed in worry about the medicine that repels them, then if he dies having neglected to perform *śravaṇa* etc., what result will he attain? Either way, he has fallen from his goal. 146.

Śravaṇādidharmarahitaḥ bhūtvā: not performing *śravaṇa* etc and being engaged in the maintenance of the body, medicines for illness, in the construction of a palace, in worldly or vaidika actions.

योगमभ्यस्यतो भिक्षोर्योगाच्चलितमानसः।

प्राप्य पुण्यकृतांल्लोकानित्यादि प्राह केशवः॥१४७॥

Of the renunciate who practices yoga, whose mind is (then) fallen from yoga, Bhagavān Śrī Kṛṣṇa said, ‘having attained the worlds of the righteous’, etc.

147.

When asked by Arjuna, “when a man, though possessed of faith, is unable to control himself, whose mind wanders away from yoga, to what end does he - having failed to attain perfection in yoga - go, oh Kṛṣṇa?”, then it was said by Bhagavān - “Having attained the worlds of the righteous and having dwelt there for everlasting years, he who has fallen from yoga is born again in the house of the pure and the wealthy” (BG 6.37, 41).

न तु कृत्वैव संन्यासं तूष्णीमेव मृतस्य हि।

पुण्यलोकगतिं ब्रूते भगवान्नासमात्रतः॥१४८॥

Having entered into *saṁnyāsa āśrama* and remaining silent, Bhagavān does not say that the one who dies will attain righteous worlds by mere renunciation. 148.

Samnyāsaṁ kṛtvā: having renounced home etc, having taken the (reddish) clothing of the renunciate, having entered into the final stage of life in name only.

Tūṣṇīm eva: silent, like a fool, without practicing *sādhana* etc.

There will be no attainment of righteous worlds by mere renunciation alone.

Where is this said? That is said -

न च संन्यसनादेव सिद्धिं समधिगच्छति।

इत्यनुष्ठेयसन्त्यागात्सिद्ध्यभावमुवाच च॥१४९॥

‘Nor by mere renunciation does one attain perfection’. Thus, Bhagavān said that by giving up that which should be done, there is absence of success. 149.

Anuṣṭheyasantyāgāt: by completely giving up the performance of actions which should be done; duties.

तस्मात्तितिक्षया सोढ्वा तत्तद्दुःखमुपागतम्।

कुर्याच्छक्त्यनुरूपेण श्रवणादि शनैः शनैः॥१५०॥

Therefore, having endured whatever sorrow arises with forbearance one should gradually perform *śravaṇa* etc. according to one’s ability. 150.

Soḍhvā: having borne, having patiently endured; in cold and heat, joy and sorrow, praise and insult, having become equanimous, having taken the medicine of alms, without expecting tasty food.

By that (performance of *śravaṇa* etc.), the final stage of life, renunciation, is accomplished.

With the presence of forbearance, the achievement of all things was said by the verse 'of one who possesses forbearance, from obstacles' (144). Now by absence, the mere appearance of forbearance when unable to endure sorrow is not fruitful; having said this with the next verse, the conclusion is drawn -

प्रयोजनं तितिक्षायाः साधितायाः प्रयत्नतः।

प्राप्तदुःखासहिष्णुत्वे न किञ्चिदपि दृश्यते॥१५१॥

When one is unable to endure sorrows that arise, there is no purpose of that forbearance which has been accomplished by great effort. 151.

It is not fruitful but fruitless indeed since that sorrow which arises due to past actions must necessarily be experienced by everyone; even so, when that sorrow becomes an obstacle in *śravaṇa* etc. or in abidance in the knowledge of Brahma, then by this forbearance, that seeker cannot counteract it.

Renunciation

Within the sixfold wealth of tranquillity etc., tranquillity, restraint of the senses, and forbearance have been described at length. Numerous means for serenity of mind, beginning with celibacy up to the longing for liberation, were well explained. Now, due to the inefficacy of action as a means for attaining liberation, withdrawal by renunciation of all action is spoken of. It was said by Vyāsa maharṣi, "There is nothing which makes for the spiritual riches of a Brahmana as acquiring the following virtues successively, namely singleness, equanimity, truthfulness, good conduct, steadiness, nonviolence, straightforwardness and the withdrawal from actions" (Mahābhārata, 12.175.37).

साधनत्वेन दृष्टानां सर्वेषामपि कर्मणाम्।

विधिना यः परित्यागः स संन्यासः सतां मतः॥१५२॥

The complete abandonment by injunction of all actions that are known as a means is considered as renunciation by the wise. 152.

Sarveṣāṃ karmaṇām: of all daily and occasional enjoined actions.

As there is no prescription for actions with liberation as the goal, they are not a means for liberation. With regards to knowledge, those actions exist as a means indirectly, not directly. *Śravaṇa* etc. are a direct means. The sole means to liberation is

knowledge alone. In the śrutis, with regard to higher worlds, the relationship of goal and means is heard of through action; however, as a cause of liberation, no statement prescribing action from either the śruti or smṛti is found. As daily and occasional actions are for the sake of destroying demerit; by that, as they are for the sake of purity of mind; by abandonment of prosperity and sin/obstacles which are the results of desire-prompted and prohibited actions, liberation is not achieved through action, therefore the complete abandonment of them by injunction.

उपरमयति कर्माणीत्युपरतिशब्देन कथ्यते न्यासः।

न्यासेन हि सर्वेषां श्रुत्या प्राप्तो विकर्मणां त्यागः॥१५३॥

‘Uparati’ causes cessation of actions; it is called renunciation. By renunciation, abandonment of all prohibited actions is also attained, according to the śruti.

153.

The complete abandonment of actions is to wander as a religious mendicant; renunciation is *uparati*.

कर्मणा साध्यमानस्यानित्यत्वं श्रूयते यतः।

कर्मणानेन किं नित्यफलेप्सोः परमार्थिनः॥१५४॥

Since it is heard that there is transience for that which is attained through action, what purpose (is fulfilled) by this action for the one who seeks the supreme, eternal result? 154.

Sādhyamānasya: of that which is to be achieved/to be attained, of the result.

Paramārthinaḥ: one who seeks, desires the supreme beatitude, of him; of the seeker of liberation who desires abidance in knowledge of Brahman.

But has it not been heard by you, “the seekers of Brahman wish to realise It through regular reading of the Vedas, sacrifices, charity and austerity not leading to death. Knowing It alone one becomes a man of meditation.” (Br. Up. 4.4.22). It is said by Bhagavān also, “acts of sacrifice, charity and austerity should not be given up but should be performed. Worship, charity and austerity are purifiers of even the ‘wise’” (BG 18.5). Certainly, action brings about the desire for knowledge. However, the object of the desire for knowledge is Brahman: this is indicated by the word ‘It’. When there is dispassion towards all actions and results of actions, and when enquiry is performed by the qualified student endowed with discrimination etc., then the desire to know

Brahman arises. It is said - *"Having examined the worlds which are acquired through karma, the seeker should develop dispassion; the uncaused, i.e. liberation, is not (attained) by action. Let him, in order to obtain the knowledge of the Eternal, take sacrificial fuel in his hands and approach that preceptor alone who is well-versed in the Vedas and established in Brahman."* (Mu. Up. 1.2.12). *"What will we do with progeny, we who have realised this world, this Self?"* (Br. Up. 4.4.22). *"Brahmā Hiraṇyagarbha considers that renunciation is the means of liberation. Hiraṇyagarbha is indeed the Supreme. The Supreme alone is Hiraṇyagarbha. Certainly these austerities set forth above are inferior. Renunciation alone surpassed all. To him who thus knows,"* (Ma.Na. Up. 78.12). *"Not by action, progeny nor wealth; by renunciation alone is immortality attained"* (Kai. Up. 3). So too the śruti - *"that is, just as in this world results acquired through action become diminished, in the same way, there too results acquired through virtue become diminished"* (Ch. Up. 8.1.6).

It is said by Bhagavān also, *"for a sage who wishes to attune to yoga, action is said to be the means; for the same sage who has attuned to yoga, quiescence is said to be the means"* (BG 6.3). If the mind is pure by actions performed in past lives, then having renounced from *brahmacharya* alone, Brahman should be desired to be known. If, by attachment, it (the mind) is known to be impure then one should become a householder; if it is still impure then also, one should become a forest-dweller; if it is still impure then also, there itself in the forest one should spend time; when there is purity, one should renounce. So too is the śruti - *"after completing the period of disciplined studentship (brahmacharya) one may become a householder. After being a householder he may become a forest-dweller (vānaprastha). Having become a vānaprastha he may renounce the world (and thus become a mendicant monk). Or, alternately, he may embrace renunciation from brahmacharya itself, or from the (stage of a) householder, or from the forest(-life of a vānaprastha)... a person may renounce worldly life that very day on which distaste for it dawns on him."* (Jā. Up. 4.1). Therefore, not seeing any purpose of actions in the form of the result of liberation, renunciation should be performed by a seeker of liberation.

Other than the removal of ignorance which is the obstacle to abidance in one's own nature, there is no possibility of the results of action - characterised by production, obtainment, modification and purification - for liberation, nor for the removal of ignorance; since it is only by knowledge, there is no need of action, thus it is explained by the import of the next verse -

उत्पाद्यमाण्यं संस्कार्यं विकार्यं परिगण्यते।

चतुर्विधं कर्मसाध्यं फलं नान्यदितः परम्॥१५५॥

The result achieved by action is counted as fourfold: produced, obtained, purified, and modified. There is nothing other than this. 155.

Utpādyam: produced - just as one makes a pot. Here the result of the action is the production of the pot.

Āpyam: obtainment - just as one goes to a village. Here the result of the action of going is the attainment of the village.

Samṣkāryam: purification - one sprinkles the grains. Here, the result of the action of sprinkling is the purification of the grains.

Vikāryam: modification - one cooks the rice. Here, the result of the action of cooking is the modification in the form of cooking rice.

Result achieved through action	Example	Result of the action
Produced	He makes a pot	Production of the pot
Obtained/Attained	He goes to the village	Attainment of the village
Purified	He sprinkles the grains	Purification of the grains
Modified	He cooks the rice	Rice of the nature of modification; modification

नैतदन्यतमं ब्रह्म कदा भवितुमर्हति।

स्वतःसिद्धं सर्वदाप्तं शुद्धं निर्मलमक्रियम्॥१५६॥

Brahman is self-evident, ever obtained, pure, free from impurity, and actionless. It cannot be any of these, at any time. 156.

Since Brahma is self-evident, it is not produced; by the śruti “*Brahman is Truth, knowledge, infinite*” (*Tai. Up. 2.1.1*). As It is ever obtained, it is not to be obtained; by the śruti, “*That is Real, That is the Self, That you are*” (*Ch. Up. 6.8.7*). As It is pure and free from impurity, it is not to be purified; by the śruti, “*He is all-pervasive, pure, bodiless, without wound, without sinews, taintless, untouched by sin,*” (*Īśa. Up. 8*). Since it is actionless, it is not to be modified; by the śruti, “*the intelligent Self is neither born nor does It die. It did not originate from anything, nor did anything originate from It.*” (*Kaṭha Up. 1.2.18*). Therefore, among these, it cannot be any of them at any time. Since Brahman is not the result of action, therefore there is no purpose to action; therefore, renunciation of all actions is desired.

Now with seven verses the import of the previous verse will be spoken of -

न चास्य कश्चिज्जनितेत्यागमेन निषिध्यते।

कारणं ब्रह्म तत्तस्माद्ब्रह्म नोत्पाद्यमिष्यते॥१५७॥

‘There is no creator of Him’: thus, by the statement of the Veda, the cause of Brahman is negated. Therefore, that Brahman is not considered to be an effect. 157.

Since Brahman is not an effect, therefore that Brahman is not considered to be produced. *“There is none who created Him, nor anyone above Him”* (Śve. Up. 6.8), thus by the śruti; therefore, Brahman is not produced by any action.

आप्त्राप्ययोस्तु भेदश्चेदाप्त्रा चाप्यमवाप्यते।

आप्तृस्वरूपमेवैतद्ब्रह्म नाप्यं कदाचन॥१५८॥

However, if there is a difference between the obtainer and that which is to be obtained, then the object is obtained by the obtainer. This Brahman is the nature of the obtainer alone; it is not to be obtained at any time. 158.

This Brahman, the Supreme Self, by the śruti, *“that Brahman which is immediate and direct”* (Br. Up. 3.4.1), since it is direct and immediate; therefore It is attained by all at all times.

मलिनस्यैव संस्कारो दर्पणादेरिहेष्यते।

व्योमवन्नित्यशुद्धस्य ब्रह्मणो नैव संस्क्रिया॥१५९॥

Here in this world, purification is desired for the dirt of a mirror etc. alone. For Brahman which is ever pure like space, there is no purification possible. 159.

Purification is possible of that which is impure alone, not of that which is ever pure.

केन दुष्टेन युज्येत वस्तु निर्मलमक्रियम्।

यद्योगादागतं दोषं संस्कारो विनिवर्तयेत्॥१६०॥

With what impurity can Brahman, which is free from impurity and action, be united? Purification may supplant the defect which is attained due to union/contact. 160.

Kena duṣṭena: with what false thing that is not the Self. Since Brahman is by nature free from impurity, actionless, ever free from defects, unchanging and unattached, as it is heard, “*this infinite entity is unattached*” (*Br. Up. 4.3.15*), It has no connection with anything, therefore it is not to be purified.

निर्गुणस्य गुणाधानमपि नैवोपपद्यते।

केवलो निर्गुणश्चेति नैर्गुण्यं श्रूयते यतः॥१६१॥

The placing of attributes is not possible for that which is free from attributes, since the attributeless-ness (of Brahman) is heard (from śruti) as - (Brahman is) One alone and free from attributes. 161.

Since the witness Self is One, free from difference either internal, of the same, or of a different kind according to the śruti, “*the witness, pure consciousness, one alone (without a second) and without any attributes*”, (*Śve. Up. 6.11*). Conferring attributes is the action of purification; as that is not possible in Brahman, it is not to be purified.

सावयवस्य क्षीरादेर्वस्तुनः परिणामिनः।

येन केन विकारित्वं स्यान्नो निष्कर्मवस्तुनः॥१६२॥

That object which has parts and is subject to modification, like milk, can be modified by another object; it is not possible for that which is without action. 162.

That object which possesses parts, indeed modification of that alone is possible; not of that which is partless. Here, this is the application of logic¹¹ - the Self which is subject

¹¹ The point is presented according to the terms of logical inference: पक्ष, the proposition to be proved; साध्य, the predicate of the proposition, the major term; हेतु, a reason for the inference, the middle term;

to dispute is partless, as it is free from action; where there is actionless-ness, there is indivisibility, like space. Since the Self is indivisible, therefore it is unchanging, therefore the Self, Brahman, is not an object of the action of modification.

Where is the actionless-ness and indivisibility of the Self well-known? It is established by the śruti and logic. The Śvetāśvatara śruti is used as an example -

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्।

इत्येव वस्तुनस्तत्त्वं श्रुतियुक्तिव्यवस्थितम्॥१६३॥

The nature of the Truth is established by śruti and reasoning as partless, actionless, peaceful, without defect, and taintless. 163.

Sāntam: of the nature of peace, in which creation is negated, free from all afflictions. It is said, “partless, actionless, peaceful, blemishless, taintless, the supreme bridge to immortality and like a fire which has burnt its fuel.” (Śve. Up. 6.19), “in which all phenomena are negated, the peaceful, the auspicious, the non-dual.” (Mā. Up. 7), “this Self is that which has been described as ‘not this, not this’.”, “unattached, it is not attached” (Br. Up. 3.9.26), “Brahman is indeed without defect and the same.” (BG 5.19)

तस्मान्न कर्मसाध्यत्वं ब्रह्मणोऽस्ति कुतश्चन।

कर्मसाध्यं त्वनित्यं हि ब्रह्म नित्यं सनातनम्॥१६४॥

Therefore, Brahman is not attained by any action. However, that which is attained by action is transient; Brahman is eternal and permanent. 164.

Karmasādhyaṭvam: being attained by action, being a result of action.

Since Brahma is eternal and permanent, therefore it is not achieved through action. “It is birthless, eternal, undecaying and ancient” (Kaṭha Up. 1.2.18).

By two verses, the transience of fruit of action which is created is spoken of -

देहादिः क्षीयते लोको यथैव कर्मणा चितः।

व्याप्ति, invariable concomitance, universal accompaniment of the middle term by the major; दृष्टान्त, an example.

Or: प्रतिज्ञा, हेतु, उदाहरण, उपनय, निगमन ? आद्यं पञ्चतयं

तथैवामुष्मिको लोकः सञ्चितः पुण्यकर्मणा॥१६५॥

Just as the body etc., and the world which is procured through action diminishes, so too does the other world which is attained through meritorious action. 165.

“That is, just as in this world results acquired through action become diminished, in the same way, there too results acquired through virtue become diminished” (Ch. Up. 8.1.6). Just as, in this world, children, wife, wealth, house, relatives: all are acquired through action, all are transient. The ability of the body, senses and intellect is also born of action and therefore transient. So too, the result of heaven etc., as it is produced by action, is transient.

कृतकत्वमनित्यत्वे हेतुर्जागर्ति सर्वदा।

तस्मादनित्ये स्वर्गादौ पण्डितः को नु मुह्यति॥१६६॥

Being produced always remains as the cause for transience. Therefore, which wise person is deluded in heaven etc. which are transient? 166.

Being produced or achieved through action is the cause of transience of the result of action; it ensures the destruction (of the result). Here, this is the application - the world is transient because it is produced, or because it is achieved through action; that which is not thus (transient), that is not thus (achieved through action) (wherever the *sādhya* (major term) is absent, there the *hetu* (deduction/reason for inference) is absent), like Brahman. Therefore, having known everything to be transient, including heaven etc., which wise person is deluded? ‘*Nu*’ is used in the sense of reasoning.

जगद्धेतोस्तु नित्यत्वं सर्वेषामपि सम्मतम्।

जगद्धेतुत्वमस्यैव वावदीति श्रुतिर्मुहुः॥१६७॥

The eternity of the cause of the world is agreed by all; śruti repeatedly speaks of the causehood of this Brahman alone. 167.

Jagad-hetoḥ: of Brahman, the undifferentiated intelligent and material cause of the world.

Sarveṣām: of all those who are conversant with the means of knowledge, who are experienced in determining the ultimate purport.

“In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. It thought, ‘Let Me create the worlds’. He created these worlds” (Ai. Up. 1.1.1-2), *“Brahman is truth, knowledge, and infinite... From that indeed, from this which is the Self, space was produced. From space emerged air...”* (Tai. Up. 2.1.1), *“that from which all these beings are born, that by which they live after being born,”* (Tai. Up. 3.1.1), thus by such śrutis. And by the sūtra, *“that from which the birth etc. of this universe ensues”* (BS, 1.1.2). *“The wise realise everywhere that which is undiminishing, and which is the source of all”* (Mu. Up. 1.1.6), *“oh dear one, in the beginning this was Existence alone, One alone without a second”* (Ch. Up. 6.2.1), *“That saw, ‘I shall become many. I shall be born.’”* (Ch. Up. 6.2.3), thus by the śrutis, and by the sūtra, *“Brahman must be the material cause as well, so as not to contradict the proposition and the illustration.”* (BS 1.4.23), the causehood of the creation, maintenance, and dissolution of the world is of the Self; this is said. *“How can one know thus as to where It is, for which both the brāhmaṇa and the kṣatriya become food, and for which death is a condiment?”* (Kaṭha Up. 1.2.25), thus by the śruti, the causehood of the world is of the Self is said. *“The eater (is God) on account of the appropriation of all that moves and does not move”* (BS 1.2.9), thus by the sūtra also.

ऐतदात्म्यमिदं सर्वं तत्सत्यमिति च श्रुतिः।

अस्यैव नित्यतां ब्रूते जगद्धेतोस्ततः स्फुटम्॥१६८॥

‘All this has that as the Self, that is the Truth’, thus the śruti speaks very clearly of the eternity of this cause of the world alone. 168.

Aitadātmyam: this Existence which is the Self of all, that is this Self; the state of being that is *aitadātmyam*. By this Self which is called ‘Existence’, the entire world has it as the Self. Thus the Chāndogya śruti, *“all this has That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu”* (Ch. Up. 6.8.7); therefore, its indestructibility is clearly known.

By another śruti, the lack of causality of action for liberation is made clear -

न कर्मणा न प्रजया धनेनेति स्वयं श्रुतिः।

कर्मणो मोक्षहेतुत्वं साक्षादेव निषेधति॥१६९॥

‘Not by action, nor progeny, nor wealth’, thus the śruti itself directly negates action as the cause of liberation. 169.

“Not by action, progeny nor wealth; by renunciation alone is immortality attained”, thus the Mahānārāyaṇa śruti clearly negates the causehood of action for liberation. So too, not by progeny nor wealth should one have any doubt about the attainment of liberation. “This world of men is attainable only through a son, not by anything else such as rites, the world of the manes through rites; the world of the gods through meditation” (Br. Up. 1.5.16), thus the śruti speaks of the attainment of worlds as the fruit of action.

The result of liberation, beatitude, is by knowledge of Brahman alone and not otherwise; thus, it will be spoken of by the method of presence and absence with the next two verses -

प्रत्यगब्रह्मविचारपूर्वमुभयोरेकत्वबोधं विना

कैवल्यं पुरुषस्य सिध्यति परब्रह्मात्मतालक्षणम्।

न स्नानैरपि कीर्तनैरपि जपैर्नो कच्छचान्द्रायणै -

नो वाप्यध्वरयज्ञदाननिगमैर्नो मन्त्रतन्त्रैरपि॥१७०॥

Without the knowledge of the identity of both (individual and infinite Reality) preceded by contemplation upon the innermost Brahman, liberation characterised by the Supreme Brahman as the Self is not attained for a seeker: not by holy baths, nor singing, nor repetition of mantra, nor vows such as *kṛcchra* and *cāndrāyaṇa*, nor by ritual, sacrifice, charity, study of the Veda, nor mantras and tantras. 170.

Parabrahmātmātālakṣaṇaṃ: the Supreme Brahman which transcends all alone is the Self; the state of being that Supreme Brahman which is the Self is *parabrahmātmātā*; that of which that is the characteristic.

Pratyagbrahmavicārapūrvam: contemplation of the innermost infinite Reality; of whom that is there before, him; of the non-differentiated intelligent and material cause which is not different from the innermost Self, of that which is called the ‘fourth’ due to *māyā*.

Ubhayoḥ: of both, the individual and the infinite Reality.

Since, without knowledge of the identity of the Self and Brahman, liberation is not achieved; one’s limitedness cannot be abandoned by any other means. Therefore -

ज्ञानादेव तु कैवल्यमिति श्रुत्या निगद्यते।

ज्ञानस्य मुक्तिहेतुत्वमन्यव्यावृत्तिपूर्वकम्॥१७१॥

By the śruti, ‘by knowledge alone there is liberation’, the cause of liberation is knowledge alone is spoken of, preceded by the negation of any other. 171.

Of the śruti, “by knowing Him alone one transcends death, there is no other way for this” (Śve. Up. 3.8).

विवेकिनो विरक्तस्य ब्रह्मनित्यत्ववेदिनः।

तद्भावेच्छोरनित्यार्थे तत्सामग्रे कुतो रतिः॥१७२॥

Where will there be delight in transient objects and the means to attain them for the one possessed of discernment, dispassion, the knowledge of the eternality of Brahman, and who desires to attain Brahman? 172.

Tatsāmagrye kutaḥ ratiḥ: in the means for that: in action, children, wealth etc.; where will be the delight? There will be non-attachment.

This is the meaning – of the one for whom general knowledge (of Brahman) takes place, of him who has discrimination, dispassion; of one who desires to attain the firm, direct knowledge, ‘I am Brahman’; there will be dispassion in actions, instruments and results.

तस्मादनित्ये स्वर्गादौ साधनत्वेन चोदितम्।

नित्यं नैमित्तिकं चापि सर्वं कर्म ससाधनम्।

मुमुक्षुणा परित्याज्यं ब्रह्मभावमभीप्सुना॥१७३॥

Therefore, by the seeker of liberation who desires to attain Brahman, daily and occasional actions along with their instruments, as well as those enjoined as a means to attain the transient heaven, should all be completely abandoned.

“(The reason) for this is this: the ancient knowers, it is said, did not desire progeny, thinking, ‘what will we do with progeny, we who have realised this world, this Self?’ Giving up the desire for sons, for wealth and for worlds, they took up a wandering mendicant’s life” (Br. Up. 4.4.22), thus by the śruti, renunciation of all action along with the means is clarified.

Now with four verses, a doubt of those who believe in combination, and its refutation is spoken of -

मुमुक्षोरपि कर्मास्तु श्रवणं चापि साधनम्।

हस्तवद्वयमेतस्य स्वकार्यं साधयिष्यति॥१७४॥

For the seeker of liberation, knowledge as well as action may be a means; like the hands, both will make him achieve his goal. 174.

The opposing view is this: for the seeker of liberation, the one who desires to attain the state of being Brahman, listening to the statements of vedānta and action, the performance of daily and occasional actions may also, in the path of liberation be a means. By the word ‘śravaṇa’ here, knowledge is indicated.

यथा विजृम्भते दीप ऋजूकरणकर्मणा।

तथा श्रवणजो बोधः पुंसो विहितकर्मणा॥१७५॥

Like the flame of a lamp burns brighter by straightening the wick, in the same way, the knowledge born of listening grows by enjoined action. 175.

Vihitakarmanā: by enjoined action, by the combined performance of knowledge and action, it increases.

अतः सापेक्षितं ज्ञानमथवापि समुच्चयम्।

मोक्षस्य साधनमिति वदन्ति ब्रह्मवादिनः॥१७६॥

Therefore, knowledge depends upon action, or upon the combination.

Knowers of the Truth say it is a means to liberation. 176.

Here, this should also be considered -

Being the cause of that attainment free from action, the renunciation of all action is disagreeable to the scripture, because action is also enjoined by the scripture. *“Crossing over death through avidyā, one attains immortality through vidyā” (Īśa Up. 11)*, thus it is heard that upāsanā and action are helpful for liberation. *“By performing action indeed, should one wish to live here for a hundred years” (Īśa Up. 2)*, *“as long as one lives, he should perform the agnihotra”, “acts of sacrifice, charity and austerity should not be abandoned, but should be performed” (BG. 18.5)*, thus by countless śrutis and smṛtis, until the fall of the body, action is enjoined as that which should be done in the prescribed way. If this is the case -

मुमुक्षोर्युज्यते त्यागः कथं विहितकर्मणः।

इति शङ्का न कर्तव्या मूढवत्पण्डितोत्तमैः॥१७७॥

कर्मणः फलमन्यत्तु श्रवणस्य फलं पृथक्॥१७८॥

‘How is the abandonment of enjoined action possible for a seeker of liberation?’: such a doubt should not be foolishly entertained by the greatest scholars. 177.

The result of action is different from the result of knowledge. 178.

By this statement the stark difference between these two, knowledge and action, like darkness and light, is said. Now, with many verses, he clarifies the contradiction by their difference in *anubandha* and authority (doctrine).

वैलक्षण्यं च सामग्र्योश्चोभयत्राधिकारिणोः।

कामी कर्मण्यधिकृतो निष्कामी श्रवणे मतः॥१७९॥

There is a difference in the means to attain as well as the qualifications of both; the one with desire is qualified for action and the one free from desire is considered to be qualified for knowledge. 179.

Of the two, knowledge and action, the difference in *anubandha* proclaims the negation of a combination.

	Action	Knowledge
Qualified student	One with desire (for heaven, for children, one with desire)	Free from desire, seeker of liberation
Purpose	Attainment of heaven, completion of desire for children etc, by that the attainment of the unattained and giving up the unabandoned	Liberation, the absolute removal of sorrow and the attainment of supreme bliss; the attainment of the attained and giving up the given up
Subject matter	Action and upāsanā related to each desire; lower knowledge is to be known	Knowledge of Brahman
Means of knowledge	<i>Pūrvamīmāṃsā</i> , the <i>karma</i> portion of the Veda which teaches and enjoins	<i>Upaniṣad</i> , which teaches but does not enjoin
Relationship	Lower knowledge with the <i>karma</i> portion of the Veda	Knowledge of Brahman with vedānta

अर्थी समर्थ इत्यादि लक्षणं कर्मिणो मतम्।

परीक्ष्य लोकानित्यादि लक्षणं मोक्षकाङ्क्षिणः॥१८०॥

‘Desirous, capable,’ etc.: such is considered to be the characteristic of one who performs action. ‘Having examined the worlds’, etc.: such is the characteristic of one who desires liberation. 180.

The indicator of one who performs action is “*desirous, capable, knowledgeable, not rejected by the scripture*”; of the seeker of liberation, however, “*having examined the worlds which are acquired through karma, the seeker should develop dispassion; the uncaused, i.e. liberation, is not (attained) by action.*” (*Mu. Up. 1.2.12*): it is known by such śrutis. Here, ‘desirous’ is one who desires the result; ‘capable’ is one who possesses worldly means, who is endowed with wealth, children etc.; ‘knowledgeable’ is one who knows the scriptures of dharma; ‘not rejected by scripture’ is one who is not criticized by the scripture.

मोक्षाधिकारी संन्यासी गृहस्थः किल कर्मणि।

कर्मणः साधनं भार्यास्रक्शुवादिपरिग्रहः॥१८१॥

नैवान्यसाधनापेक्षा शुश्रूषोस्तु गुरुं विना।

उपर्युपर्यहङ्कारो वर्धते कर्मणा भृशम्॥१८२॥

अहङ्कारस्य विच्छित्तिः श्रवणेन प्रतिक्षणम्।

प्रवर्तकं कर्मशास्त्रं ज्ञानशास्त्रं निवर्तकम्॥१८३॥

The renunciate is qualified for liberation; the householder, for action; the means for action are the collection of wife, garland, ladle¹² etc. 181.

There is no expectation of any means other than the Guru for one who desires to listen; in vain, the ego grows more through action. 182.

The destruction of the ego takes place at every moment through knowledge; the *karma* scripture prompts; the scripture of knowledge makes one withdraw.

183.

The difference in qualification for them is described. The one qualified for liberation is the renunciate, free from the three types of desire. It is said - “*the seekers of Brahman wish to realise It through regular reading of the Vedas, sacrifices, charity and austerity not leading to death. Knowing It alone one becomes a man of meditation. Wishing for this World (i.e. the Self) alone, monks renounce their homes. (The reason) for this is this: the ancient knowers, it is said, did not desire progeny, thinking, ‘what will we do with progeny, we who have realised this world, this Self?’ Giving up the desire for sons, for wealth and for worlds, they took up a wandering mendicant’s life*” (Br. Up. 4.4.22). Here, by the word ‘vyutthāya’ (‘having given up’), the abandonment of the three types of desire is indicated. ‘*Knowing it... giving up, they took up a wandering mendicant’s life*’: in this statement, according to the sūtra ‘*samānakartṛkayoḥ pūrvakāle*’¹³, of the one who has direct knowledge, of him alone, there is abandonment of desire, and of him alone, there is renunciation; not of any other. That renunciation is taken for firm direct knowledge, for abidance in knowledge.

¹² A particular type of ladle used in rituals

¹³ Aṣṭādhyāyī 3.4.21, ‘when two actions have the same agent, the affix ‘ktva’ comes after that verb which takes place in a time anterior to that of the other’.

However, one who is a householder, who has beginningless *vasanā* of transmigration, who is unwise, who has ignorance which exists as the seed for desire for wife etc., characterized by the assembly of effect and instruments, endowed with the beginningless ignorance and impression, characterized by superimposition of the instruments of doer, action and result in oneself, desires - “may I have a wife, who will be the cause of being qualified for action for me, the doer; without her, I am unqualified, therefore, for the attainment of being qualified for action, may there be a wife. Then I alone will exist as my progeny. May I also have wealth in the form of cows etc as a means for action. I should perform action which is the means to prosperity and the ultimate good” (*Bṛ. Up. 1.4.17*). By this, that householder, the performer of sacrifices, being endowed with these four: wife, sons, worldly wealth and divine wealth, indeed becomes qualified for action.

Worldly wealth is gold, animals etc.; different from that is divine wealth, knowledge of deities (through *upāsana*), faith etc. The three worlds, human, ancestral, and divine, are the results to be achieved. The desire for the means indicated by wife, son, wealth, and action, is indeed for the sake of that (result) alone.

Anyasāadhanāpekṣā eva na, there is no expectation of any other means at all. For him, no other expectation exists. The teacher, scripture, teaching, the attitude of a student in oneself - these alone are his means.

Karmaṇā: by action, by performing action with a strong sense of doership.

Vicchittiḥ, the destruction takes place, since the vedānta scripture repeatedly shows the transience, limitation, suffering and falsity of the ego.

The *karma* scripture emphasizes doership and has the ego as its subject; the *jñāna* scripture has the Self, which is the non-doer, as its subject.

इत्यादिवैपरीत्यं तत्साधने चाधिकारिणोः।

द्वयोः परस्परापेक्षा विद्यते न कदाचन॥१८४॥

Thus, a contradiction is seen between the means, and those who are qualified; of the two, no mutual dependence is seen at any time. 184

It is said - “*that which is known as knowledge and that which is known as ignorance are widely contradictory, and they follow divergent courses*” (*Kaṭha Up. 1.2.4*), “*having examined the worlds which are acquired through karma, the seeker should develop dispassion; the uncaused, i.e. liberation, is not (attained) by action. Let him, in order to obtain the knowledge of the Eternal, take sacrificial fuel in his hands and approach that preceptor alone who is well-versed in the Vedas and established in Brahman.*” (*Mu. Up. 1.2.12*).

And also -

सामग्र्योश्चोभयोस्तद्वदुभयत्राधिकारिणोः।

ऊर्ध्वं नयति विज्ञानमधः प्रापयति क्रिया॥१८५॥

In the same way, there is a difference between the means required and the qualifications; knowledge leads one higher and action causes one to fall downward. 185.

For the path of action, the means is action; the instrument is the collection of factors involved in action; the result is transient; and the qualified one is desirous of the result. On the other hand, for the path of knowledge, the means are listening, reflecting and meditating; the instruments are the Guru, scripture etc.; the result is eternal; the qualified student is endowed with the fourfold qualification of dispassion etc.

Kriyā: action, performance of action with desire.

कथमन्योन्यसापेक्षा कथं वापि समुच्चयः।

यथाग्रेस्तृणकूटस्य तेजसस्तिमिरस्य च॥१८६॥

सहयोगो न घटते तथैव ज्ञानकर्मणोः।

किमूपकुर्याज्ज्ञानस्य कर्म स्वप्रतियोगिनः॥१८७॥

यस्य संनिधिमात्रेण स्वयं न स्फूर्तिमृच्छति॥१८८॥

As of a bundle of grass and fire, or of light and darkness, how can there be mutual dependence, or combination? 186.

So too, combination is not possible between knowledge and action; how will action aid knowledge, which is its own counter-correlate? 187.

By whose mere presence, the shine of (action) itself does not grow. 188.

A mutual need or combination (of fire and grass) is not possible; fire will certainly burn grass into ash; and also, of light and of darkness, mutual requirement or combination is not possible; light destroys darkness. In the same way, knowledge of Brahman burns action.

Sahayoga: combination, performance by one person at the same time.
Svapratyoginah: of that which is its own counter-correlate, of that which is uncondusive to itself.

As the smṛti - “as the blazing fire reduces fuel to ashes, oh Arjuna, so does the fire of knowledge reduce all actions to ashes” (BG 4.37). Scriptural knowledge, by working just once, destroys ignorance which upholds action, instruments and results; therefore, of these two, any kind of confluence does not exist, even remotely. Like the cause of action for one who desires to drink mirage water, the erroneous knowledge of that which does not exist is the cause of all activity.

कोटीन्धनाद्रिज्वलितोऽपि वह्निरर्कस्य नार्हत्युपकर्तुमीषत्।

यथा तथा कर्मसहस्रकोटिर्ज्ञानस्य किन्तु स्वयमेव लीयते॥१८९॥

Just as a fire, even if burning with millions of heaps of fuel, cannot benefit the sun even a little; so too, thousands of millions of actions cannot benefit knowledge; it (action) itself dissolves. 189.

Upon the rising of knowledge, karma itself dissolves; it comes to an end. “All actions in their entirety, oh Pārtha, culminate in knowledge” (BG 4.33), thus by the smṛti.

That which was said, that action and śravaṇa, like two hands, are the means for a seeker of liberation; that is not true. Why is it that the combination of knowledge and action is not possible? That is said - due to the difference in their essential framework

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एककर्त्राश्रयौ हस्तौ कर्मण्यधिकृतावुभौ।

सहयोगस्तयोर्युक्तो न तथा ज्ञानकर्मणोः॥१९०॥

Two hands residing in one doer may both be used in action; it is logical for them to be combined in action together. It is not so for knowledge and action.

190.

कर्त्रा कर्तुमकर्तुं वाप्यन्यथा कर्म शक्यते।

न तथा वस्तुनो ज्ञानं कर्तृतन्त्रं कदाचन॥१९१॥

The doer can perform, not perform, or perform action in a different way; the knowledge of an object, at any time, is not dependent on the doer in the same way. 191.

Action is dependent on the person, therefore in that, there is independence of the one who is the doer. However, knowledge is not dependent on the doer, but dependent on the object; in that, there is no independence for the person.

That alone is clarified with the next seven verses -

यथा वस्तु तथा ज्ञानं प्रमाणेन विजायते।

नापेक्षते च यत्किञ्चित्कर्म वा युक्तिकौशलम्॥१९२॥

As the object is, so the knowledge clearly arises through the valid means of knowledge. It does not expect any action or dexterity in logic at all. 192.

Pramāṇena: by the valid means of knowledge, by direct perception etc.

Jñānam vijāyate: knowledge clearly arises; knowledge without doubt or error etc. arises.

ज्ञानस्य वस्तुतन्त्रत्वे संशयाद्युदयः कथम्।

अतो न वास्तवं ज्ञानमिति नो शङ्क्यतां बुधैः॥१९३॥

‘Knowledge being dependent on the object, how do doubts etc. arise?’

Therefore, knowledge is not dependent on the object,’ by wise people, it should not be doubted thus. 193.

By the word ‘*ādī*’, error is understood.

Vāstavam: real; of the nature of the object. “Since knowledge with doubt or error is not knowledge of something as it is, therefore knowledge is not dependent on the object”, one should not doubt thus.

प्रमाणासौष्ठववृत्तं संशयादि न वास्तवम्।

श्रुतिप्रमाणसुष्ठुत्वे ज्ञानं भवति वास्तवम्॥१९४॥

Doubts etc. are not for real, being covered by the improper use of the means of knowledge; only based upon proper use of the śruti as the means of knowledge, knowledge of the Reality (Brahman) takes place. 194.

Pramāṇa-asauṣṭhava-vṛtaṃ: the state of being of 'well' is *sauṣṭhava*, covered by the non-wellness of the means of knowledge.

Vāstavaṃ: dependent upon the object.

Vāstavaṃ jñānam: knowledge of the Reality (Brahma).

In the subject of Brahman, the Reality, śruti alone which contains the ultimate purport is the strongest means of knowledge; therefore, that knowledge which arises due to the highest means of knowledge is real knowledge. "In the subject of that which is beyond the senses, the Vedas are the means of knowledge": by this saying, that which is free from the defects of delusion, negligence, defective instruments or deceit etc.; that knowledge of the oneness of Brahma and the self is real knowledge of Brahman.

वस्तु तावत्परं ब्रह्म नित्यं सत्यं ध्रुवं विभु।

श्रुतिप्रमाणे तज्ज्ञानं स्यादेव निरपेक्षकम्॥१९५॥

'Brahman is supreme, real, eternal, Truth, unchanging and all pervading'. This knowledge on the basis of the valid means of śruti is independent indeed. 195.

Nityam: that which is eternal, free from prior and posterior nonexistence. *Satyam*: Truth, which cannot be negated, free from the three types of limitation. *Vibhu*: all-pervading or that which manifests in many ways.

रूपज्ञानं यथा सम्यग्दृष्टौ सत्यां भवेत्तथा।

श्रुतिप्रमाणे सत्येव ज्ञानं भवति वास्तवम्॥१९६॥

Just as knowledge of form takes place when there is clear vision, in the same way, when the śruti is present as the means of knowledge, true knowledge takes place. 196.

Rūpajñānam: knowledge of form, knowledge of the object as it is, free from doubt etc.

Śrutipramāṇe sati eva: when the means of knowledge, śruti, is there, then by enquiry into the statements of vedānta, preceded by the ultimate import.

न कर्म यत्किञ्चिदपेक्षते हि रूपोपलब्धौ पुरुषस्य चक्षुः।

ज्ञानं तथैव श्रवणादिजन्यं वस्तुप्रकाशे निरपेक्षमेव॥१९७॥

In the perception of form, one's eye does not expect any action at all; in the same way, knowledge gained through listening to vedānta is independent in illumining the Truth. 197.

Śravaṇādijanyam: through śravaṇa of the statements of vedānta, due to complete understanding of the words and their meaning.

Nirapekṣam: is independent; it does not have any expectation of anything else at any time. Knowledge which depends upon its object (Brahman) and does not expect action is capable of giving the fruit of liberation.

He concludes the negation of the combination of knowledge and action in the next verse -

कर्तृतन्त्रं भवेत्कर्म कर्मतन्त्रं शुभाशुभम्।

प्रमाणतन्त्रं विज्ञानं मायातन्त्रमिदं जगत्॥१९८॥

Action is dependent on the doer; auspicious and inauspicious (results) depend on the action; knowledge is dependent on the means of knowledge; this world is dependent upon *māyā*. 198.

Vijñānam pramāṇatantram: knowledge of Brahman is dependent upon the means of knowledge, the upaniṣads; knowledge of other objects is dependent on the means of knowledge of direct perception etc., dependent on the object.

Māyātantram: is dependent on *māyā*; it is indescribable.

विद्यां चाविद्यां चेति सहोक्तिरियमुपकृता सद्भिः।

सत्कर्मोपासनयोर्न त्वात्मज्ञानकर्मणोः क्वापि॥१९९॥

The mention of ‘*vidyā and avidyā*’ by noble people is used to refer to noble action and *upāsanā* and indeed not at all to Self-knowledge and action. 199.

“One who knows these two, *vidyā and avidyā*, together” (*Īśa Up. 11*), thus in the *Īśāvāsyā* upaniṣad, in the reading of the Kāṇva branch, by the word ‘*vidyā*’, meditation on *hiraṇyagarbha* is said, and by the word ‘*avidyā*’, action (performance of rites) is said. Of the two, their combination together is possible, since both are dependent on the person and are the result of primordial ignorance.

In the reading in the Mādhyandina branch, ‘*manifest and...*’, etc: three mantras are first explained. After that, are the three mantras where ‘*vidyā and avidyā*’ are spoken of. In this reading, knowledge of Brahman is referred to by the word ‘*vidyā*’, and the combination of action with meditation on *hiraṇyagarbha* is referred to by the word ‘*avidyā*’. Therefore, here, by the combination of *vidyā* and *avidyā*, the sequential combination of action and meditation on *hiraṇyagarbha* with knowledge of Brahman should be spoken of. Therefore, it is explained that the simultaneous combination of knowledge and action is not possible. Otherwise also, there is the impossibility of combination. The cause, nature, effect and result of the two are mutually contradictory. Indeed, it is said - “*therefore, there cannot be the occurrence together of knowledge and activity, which have their means of knowing them, the nature of them, and the effects of them, mutually opposed, as in the case of light and darkness*” (*BUBV 3.3.70*).

	Action	Knowledge
Cause	Ignorance, attachment etc	Enquiry born of upaniṣad as means of knowledge
Nature	Of the nature of non-illumination, erroneous understanding	Of the nature of illumination of the supreme goal, knowledge of one’s nature as Brahman, as it is
Effect	Production, obtainment etc	Removal of ignorance
Cause of the result	Dependent on practice/performance	Independent of practice/performance
Nature of the result	Prosperity, heaven etc or wealth, sons etc; transient	Absolute good, eternal, liberation while living and after the fall of the body

नित्यानित्यपदार्थबोधरहितो यश्चोभयत्र स्रगा -
द्यर्थानामनुभूतिलग्रहृदयोऽनिर्विण्णबुद्धिर्जनः।
तस्यैवास्य जडस्य कर्म विहितं श्रुत्या विरज्याभितो
मोक्षेच्छोर्न विधीयते तु परमानन्दार्थिनो धीमतः॥२००॥

The one who has no understanding of eternal and transient objects, whose heart is immersed in the experience of the garland etc. both here and hereafter, whose mind is without dispassion; for such a foolish person alone is action enjoined by the Veda. For one who is dispassionate towards all, who desires supreme bliss; for the intelligent seeker of liberation, it is not enjoined.
200.

Sragādi-arthānām: of garland, sandalwood, woman etc.; of objects of enjoyment.
Anubhūtilagnahṛdayaḥ: whose heart is immersed in experience; whose mind revels in the experience of those objects of enjoyment, and constantly dwells on them.
Virajya: having become free from the three types of desire.
Therefore, only for the one without discrimination, dispassion, the wealth of tranquility etc. is there a qualification for action; not for the one endowed with the fourfold qualification.

मोक्षेच्छया यदहरेव विरज्यतेऽसौ
न्यासस्तदैव विहितो विदुषो मुमुक्षोः।
श्रुत्या तयैव परया च ततः सुधीभिः
प्रामाणिकोऽयमिति चेतसि निश्चितव्यम्॥२०१॥

By that supreme śruti, renunciation is enjoined for the wise seeker of liberation on the same day that he becomes dispassionate with the desire for liberation.

Therefore, it should be firmly determined in the mind by wise people that it (renunciation) is according to the valid means of knowledge. 201.

That śruti by which the performance of daily action is enjoined, and by which prohibited action is known; by that śruti alone is renunciation enjoined for the dispassionate seeker of liberation. By this, there is complete abandonment according to injunction of those actions which are prescribed, which must necessarily be done, like *sandhyāvandana*, *agnihotra* etc; there is renunciation. By the śruti, “one may renounce worldly life that very day on which distaste for it dawns on him.” (Jā. Up. 4.1).

स्वापरोक्षस्य वेदादेः साधनत्वं निषेधति।

नाहं वेदैर्न तपसेत्यादिना भगवानपि॥२०२॥

Bhagavān also negates the Veda as a means for the experience of one’s self, by statements such as “*I am not (known) by the Vedas, not by austerity*”. 202.

Na vedaiḥ: by the Veda, by action enjoined by the ritualistic portion of the Veda.

Na tapasā: not by austerity, by practices such as the *kṛcchra* or *cāndrāyana*, by fasting, going on pilgrimage etc.

“*I am not (known), by the Vedas, not by austerity, not by charity, and not by sacrifice*”(BG 11.53), thus are the words of Bhagavān.

प्रवृत्तिश्च निवृत्तिश्च द्वे एते श्रुतिगोचरे।

प्रवृत्त्या बध्यते जन्तुर्निवृत्त्या तु विमुच्यते॥२०३॥

Activity and withdrawal are both seen in the Veda. By activity, one is bound; by withdrawal, one is freed. 203.

Pravṛttiḥ: engagement, the path of action.

Nivṛttiḥ: and withdrawal, the path of knowledge.

“*Of the sāṅkhyans by the path of knowledge, and of the yogins by the path of action*” (BG 3.3), “*the individual is bound by action and freed by knowledge. Therefore they do nor perform action, those who see the goal and are striving*” (Mahābhārata, 12.241.7), thus by the smṛti.

यत्र स्वबन्धोऽभिमतो मूढस्यापि क्वचित्ततः।

निवृत्तिः कर्मसंन्यासः कर्तव्यो मोक्षकाङ्क्षिभिः॥२०४॥

Since any foolish person also does not desire bondage for himself, those who seek liberation should renounce all action. 204.

Here, this is the thinking - the result of action characterised by type, age/life, enjoyment, it is not attained without relationship with the body; when that is there, there will certainly be joy and sorrow. Then there will be attachment and dislike for joy and sorrow and their means also. Then there will be action prompted by that (attachment and dislike), then merit and demerit again. The root cause (of all this) is ignorance of the non-dual Self. Therefore, ignorance is the root cause of all sorrow: this is established through the maxim of ascending the stairs. Therefore, for the removal of that (ignorance), having performed *śravaṇa* preceded by renunciation of all action and approaching a teacher as prescribed, the knowledge born of *mahāvākya*, by which it burns or causes destruction of ignorance, the origin of the world, which is projected in Truth (that is), Brahman. Thus that knowledge which burns the root must be obtained.

न ज्ञानकर्मणोर्यस्मात्सहयोगस्तु युज्यते।

तस्मात्त्याज्यं प्रयत्नेन कर्म ज्ञानेच्छुना ध्रुवम्॥२०५॥

Since the combination of knowledge and action is not possible, action should be firmly abandoned with effort by one who desires knowledge. 205.

Dhruvaṃ: with firm determination.

How is the contradiction between knowledge and action known? 'I am not the doer or enjoyer, but I am the unchanging infinite Reality alone,': such a thought of the Self in the inner instrument is knowledge. Action, however, is the notion that 'I, belonging to a caste and stage of life, am the doer of this action; this result achieved through action will be mine'. Therefore, the contradiction is clear.

इष्टसाधनताबुद्ध्या गृहीतस्यापि वस्तुनः।

विज्ञाय फल्गुतां पश्चात्कः पुनस्तत्प्रतीक्षते॥२०६॥

Having known the absence of purpose of an object that was grasped with the notion of it being a desired means, who would look to it again? 206

No one, without a purpose, would hold onto something; just as having drunk the water, one throws away the coconut fruit.

उपरतिशब्दार्थो ह्युपरमणं पूर्वदृष्टप्रवृत्तिभ्यः।

सोऽयं मुख्यो गौणश्चेति च वृत्त्या द्विरूपतां धत्ते॥२०७॥

वृत्तेर्दृश्यपरित्यागो मुख्यार्थ इति कथ्यते।

गौणार्थः कर्मसंन्यासः श्रुतेरङ्गतया मतः॥२०८॥

The meaning of the word ‘*uparati*’ is withdrawal from actions which were previously seen to give joy. This (meaning of *uparati*) is primary and secondary; it is accepted as twofold according to the *śaktivṛtti*. 207

The total abandonment of objects of the mind is said to be the main meaning; the secondary meaning is renunciation of action, considered as a limb according to the śruti. 208

Vṛttyā: by the direct association between the word and its meaning.

Dṛśyaparityāgaḥ: the abandonment from all sides of the external object which is seen. When the inner instrument withdraws from external objects, that is the primary meaning.

Karmasaṁnyāsaḥ: the abandonment of enjoined actions as prescribed.

“Peaceful, controlled, withdrawn” (*Br. Up. 4.4.23*), thus of the śruti, the secondary meaning of *uparati* as a limb is the renunciation of all action.

पुंसः प्रधानसिद्ध्यर्थमङ्गस्याश्रयणं ध्रुवम्।

कर्तव्यमङ्गहीनं चेत्प्रधानं नैव सिध्यति॥२०९॥

For the achievement of the main goal, one should certainly take support of other helpful means; without it, the main goal is not achieved. 209.

Āśrayaṇam: taking refuge, taking support, practicing with great care and perseverance.

The nourishment of the main will certainly take place by the limb.

Aṅgahīnaṃ cet: if it is without the limb, then at any time.

Here, the main goal is liberation; its limb is the renunciation of all action.

संन्यसेत्सुविरक्तः सन्निहामुन्नार्थतः सुखात्।

अविरक्तस्य संन्यासो निष्फलोऽयाज्ययागवत्॥२१०॥

Being extremely dispassionate towards objects of joy here and hereafter, one should renounce. For one without dispassion, renunciation is fruitless and meaningless, like a ritual performed by one unqualified for it. 210.

Arthataḥ: from objects of enjoyment, completely: as it was shown in the section on dispassion, having become dispassionate in such a way.

Aviraktasya: of one who is without dispassion, who desires happiness from enjoyment. Not only is it meaningless but also sorrowful, “*but renunciation, oh mighty-armed one, is hard to attain without yoga*” (BG 5.7), thus by the smṛti. Therefore, the dispassionate one alone is qualified for renunciation.

The section on renunciation is now concluded -

संन्यस्य तु यतिः कुर्यान्न पूर्वविषयस्मृतिम्।

तां तां तत्स्मरणे तस्य जुगुप्सा जायते यतः॥२११॥

Having renounced, the ascetic should not recall previous objects of enjoyment, since when they are remembered, aversion will arise. 211.

Tāṃ tāṃ pūrvaviṣayasmtim: the remembrance of whichever objects of enjoyment were experienced in the previous stages of life. ‘*Tu*’ is for emphasis. ‘Now I am without any enjoyment, any support; without wife etc, without garland, sandalwood, woman etc., how will I live? Alas, where is my wife gone, where is my child? With only this ochre cloth, how will I be seen as presentable? The food of alms is not in the least bit tasty. Why did my cook not come with me?’, by such lamenting, having seen the dryness of renunciation, he builds disgust (in the present state).

Faith

गुरुवेदान्तवाक्येषु बुद्धिर्या निश्चयात्मिका।

सत्यमित्येव सा श्रद्धा निदानं मुक्तिसिद्धये॥२१२॥

That firm understanding of truth alone in the statements of the preceptor and the vedānta scripture is faith; it is the root cause for the attainment of liberation. 212.

Satyam eva: truth alone; it is thus alone and not otherwise.

Yā niścayātmikā buddhiḥ: that firm understanding of the nature of determination.

“The one who is full of faith attains knowledge” (BG 4.39), by the smṛti. “Have faith, oh dear boy” (Ch. Up. 6.12.2), by the śruti. It is said by Śrī Śaṅkarācārya, “that by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called śraddhā by the wise; by this alone does the Reality become manifestly clear.” (Vivekacūdāmaṇi, 25), thus by such and more, the necessary causehood of faith in knowledge of Brahman is shown.

श्रद्धावतामेव सतां पुमर्थः

समीरितः सिध्यति नेतरेषाम्।

उक्तं सुसूक्ष्मं परमार्थतत्त्वं

श्रद्धत्स्व सोम्येति च वक्ति वेदः॥२१३॥

The supreme goal well explained to be achieved for noble ones possessed of faith alone; not of others. It is said that the supreme truth is extremely subtle, and the Veda says, “have faith, oh dear one”. 213.

The subtlety of the Truth is pointed out, “eternal, manifold, all pervasive, extremely subtle” (Mu. Up. 1.1.6), “with regards to this, even the gods entertained doubts in the past; for being subtle, this substance is not easily comprehended” (Kaṭha Up. 1.1.21).

श्रद्धाविहीनस्य तु न प्रवृत्तिः

प्रवृत्तिशून्यस्य न साध्यसिद्धिः।

अश्रद्धयैवाभिहताश्च सर्वे

मज्जन्ति संसारमहासमुद्रे॥२१४॥

There is no endeavour for one without faith; there is no achievement of the goal for one without endeavour. Those who are tormented only by the absence of faith all drown in the great ocean of transmigration. 214.

“The ignorant, the faithless, the doubting self goes to destruction” (BG 4.40), of the smṛti.

देवे च वेदे च गुरौ च मन्त्रे

तीर्थे महात्मन्यपि भेषजे च।

श्रद्धा भवत्यस्य यथा यथान्त -

स्तथा तथा सिद्धिरुदेति पुंसाम्॥२१५॥

In God, the Veda, the preceptor, the mantra, place of pilgrimage, great soul, and the doctor; success arises for people according to the faith within one's heart. 215.

“That which is done with understanding, faith and the upaniṣad (meditation on the deities) produces more powerful fruit” (Ch. Up. 1.1.10), “man consists of his faith; as a man's faith is, so is he” (BG 17.3).

अस्तीत्येवोपलब्धव्यं वस्तुसद्भावनिश्चयात्।

सद्भावनिश्चयस्तस्य श्रद्धया शास्त्रसिद्धया॥२१६॥

‘It (Brahman) is always existing’, it should be known in this way, due to the ascertainment of Its existence. For the seeker, the ascertainment of Its existence takes place by faith that is established by the scripture. 216.

Vastusadbhāvanīścayāt: due to the determination, the knowledge without doubt or error, of the existence of Brahman, the Truth.

Of that (Brahman) which is unlimited, undifferentiated, immeasurable bliss, non-dual, free from the triad of knower etc, the fourth; the determination of its existence takes place for the seeker by that faith which is established by the upaniṣad scripture, and not otherwise. *“The (Self) is first to be realised as existing, and (then) as It really is. Of these two (aspects), the real nature of the Self that has been known as merely existing, becomes favourable disposed (for self-revelation).”* (Kaṭha Up. 2.3.13).

तस्माच्छ्रद्धा सुसम्पाद्या गुरुवेदान्तवाक्ययोः।

मुमुक्षोः श्रद्धानस्य फलं सिद्ध्यति नान्यथा॥२१७॥

Therefore, faith should be well cultivated in the statements of the preceptor and the scriptures. For the seeker of liberation endowed with faith, the goal is achieved; not otherwise. 217.

Since the essential causehood of faith in the knowledge of Brahman is clear, therefore. *Phalam*, the result of knowledge of Brahman, liberation.

What is the cause for the birth of faith? It is said -

यथार्थवादिता पुंसां श्रद्धाजननकारणम्।

वेदस्येश्वरवाक्यत्वाद्यथार्थत्वे न संशयः॥२१८॥

For man, the quality of speaking the truth is the cause for faith to arise (in them). As the Veda is the speech of Īśvara, there is no doubt in Its truth. 218.

Since the Vedas are of the nature of Truth; how? Because they are the speech of Īśvara, and because the nature of Īśvara is the Truth, therefore it is (the nature) of the Vedas also.

What is the authority for the Veda being the speech of Īśvara? In that, the Veda itself is the authority. *“The Ṛgveda, Yajurveda, Sāmaveda, Atharvāṅgīrasa, history, mythology, arts, Upanishads, verses, aphorisms, elucidations, and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self)”* (Br. Up. 2.4.10).

मुक्तस्येश्वररूपत्वाद्गुरुर्वागपि तादृशी।

तस्मात्तद्वाक्ययोः श्रद्धा सतां सिद्ध्यति धीमताम्॥२१९॥

As the one who is liberated is of the nature of īśvara, the words of the preceptor are also the same. Therefore, wise and noble people have faith in their words (of the Vedas and the Guru). 219.

Īśvararūpatvāt: because he is of the nature of īśvara, “anyone who knows that supreme Brahman becomes Brahman indeed” (Mu. Up. 3.2.9), of one who is versed in scripture and established in Brahman.

Guroḥ vāk api tādṛśī: the words of the preceptor also are the same; they are like the words of īśvara.

Tadvākyayoḥ: in the words of the two, preceptor and vedānta.

Here, faith is the notion of truth. By discipline of the senses, making the mind single-pointed and service etc. of the preceptor, it takes place. When the wealth of divine qualities grows, then *sāttvika* faith also increases. By that, the understanding of authority in the words of the preceptor and scripture takes place.

Single-pointedness of mind/Concentration

श्रुत्युक्तार्थावगाहाय विदुषा ज्ञेयवस्तुनि।

चित्तस्य सम्यगाधानं समाधानमितीर्यते॥२२०॥

The proper establishment of the mind in that which is to be known, for the realisation of the main import spoken of by the śruti, is called *samādhānam* by wise people. 220.

Jñeyavastuni: in that which is to be known, in the subject of the supreme reality, Brahman.

Viduṣā: by wise people, those who know the activity of the mind.

चित्तस्य साधैकपरत्वमेव

पुमर्थसिद्धेर्नियमेन कारणम्।

नैवान्यथा सिध्यति साध्यमीष -

न्मनःप्रमादे विफलः प्रयत्नः॥२२१॥

Complete dedication of the mind to it [the goal] is the certain cause of attaining the goal of life. It is not achieved otherwise. Indeed, when there is even a little negligence of the mind, effort becomes futile. 221.

Sādhyaikaparatvaṃ: in the goal, in the object to be achieved, considering that alone as supreme; leaving aside the goal, there is nothing whatsoever greater - such a state. It is said by Śrī Śaṅkarācārya - “if the mind strays ever so slightly from its ideal and becomes outgoing, it falls further and further down, like a ball dropped inadvertently falls on a flight of stairs bounces down from one step to another” (*Vivekacūdāmaṇi*, 325).

चित्तं च दृष्टिं करणं तथान्य -

देकत्र बध्नाति हि लक्ष्यभेत्ता।

किञ्चित्प्रमादे सति लक्ष्यभेत्तु -

र्वाणप्रयोगो विफलो यथा तथा॥२२२॥

A marksman firmly ties his mind, vision, and other instruments in one place; just as the reach of the arrow is futile in the case of even a little negligence of the marksman, so too (in the case of the seeker). 222.

Ekatra: in one place, in the one goal.

Viphalāḥ bhavati: it is futile; he is unable to strike the mark. So too, it should be known as described in the previous verse.

सिद्धेश्चित्तसमाधानमसाधारणकारणम्।

यतस्ततो मुमुक्षूणां भवितव्यं सदामुना॥२२३॥

अत्यन्ततीव्रवैराग्यं फललिप्सा महत्तरा।

तदेतदुभयं विद्यात्समाधानस्य कारणम्॥२२४॥

As concentration of the mind is the essential cause for success, therefore seekers of liberation should always have this. 223.

For that concentration, both extreme, intense dispassion, and a great desire to attain the result should be known as the cause. 224.

Cittasamādhānaṃ: the concentration of the mind, the placing in its goal, single-pointedness.

Here, by the word ‘*siddhi*’, the fruition of effort in any subject should be understood. In the pairs of attachment and aversion, cold and heat, honour and censure, joy and sorrow, there should not be unsteadiness/fickleness of mind.

When there are both causes, extreme, intense dispassion and the desire for liberation, then there is single-pointedness of mind. It is described by Bhagavān also - “*supreme bliss verily comes to this yogī, whose mind is peaceful, whose passion is quietened, who has become Brahman and who is free from sin*” (BG 6.27). Elsewhere also, “*for one with extreme dispassion alone there is samādhī; for one who has achieved samādhī alone, there is steady realisation; for one who has realised the Truth indeed there is freedom from bondage; for one who is free, there is the experience of eternal bliss*” (Vivekacūdāmaṇi, 376).

बहिरङ्गं श्रुतिः प्राह ब्रह्मचर्यादि मुक्तये।

शमादिषट्कमेवैतदन्तरङ्गं विदुर्बुधाः॥२२५॥

The śruti speaks of *brahmacarya* etc. as external means for liberation; wise people know the sixfold wealth of tranquillity etc to be the internal means. 225.

“*Live here again for a year in a fitting manner, with control over the senses, brahmacarya, and faith,*” (Pra. Up. 1.2), “*desiring which, people practise brahmacarya*” (Kaṭha Up. 1.2.15), “*this Self is attainable through truth, austerity, complete knowledge, and continence, practised constantly*” (Mu. Up. 3.1.5), etc. “*Worship of the gods, the twice-born, the teachers and the wise; purity, straightforwardness, celibacy and non-injury - these are called the ‘austerity of the body’*” (BG 17.14), thus by the smṛti also. “*Peaceful, controlled, withdrawn*” (Br. Up. 4.4.23), etc.; everything has been explained.

अन्तरङ्गं हि बलवद्बहिरङ्गाद्यतस्ततः।

शमादिषट्कं जिज्ञासोरवश्यं भाव्यमान्तरम्॥२२६॥

अन्तरङ्गविहीनस्य कृतश्रवणकोटयः।

न फलन्ति यथा योद्धुरधीरस्यास्त्रसम्पदः॥२२७॥

Since the internal means are stronger than the external, therefore the internal sixfold tranquillity etc. must be cultivated by a seeker of knowledge. 226. For one devoid of the internal means, śravaṇa done millions of times will not give any result, like a wealth of weapons for a soldier without courage. 227.

Desire for liberation

Now the fourth in the fourfold means, the desire for liberation, is described -

ब्रह्मात्मैकत्वविज्ञानाद्यद्विद्वान्मोक्तुमिच्छति।

संसारपाशबन्धं तन्मुमुक्षुत्वं निगद्यते॥२२८॥

By knowledge of the identity of the infinite reality and the Self, a wise person desires to be liberated from the bondage of transmigration; that is called the desire for liberation. 228.

Vidvān: the intelligent person with discrimination.

Brahmātmāikatvavijñānāt: by knowledge of the oneness of the infinite reality and the Self, by the knowledge of one's own nature as unlimited, infinite.

Samśārapāśabandham, the binding ties of saṃsāra; the three types of affliction is saṃsāra, that alone is the tie that binds.

Moktum, to free, to cut asunder, to drive away.

साधनानां तु सर्वेषां मुमुक्षा मूलकारणम्।

अनिच्छोरप्रवृत्तस्य क्व श्रुतिः क्व नु तत्फलम्॥२२९॥

The desire for liberation is the root cause of all the qualifications. For one without desire and endeavour, where is the śruti, where is its result? 229.

The word 'tu' is for emphasis.

तीव्रमध्यममन्दातिमन्दभेदाच्चतुर्विधा।

मुमुक्षा तत्प्रकारोऽपि कीर्त्यते श्रूयतां बुधैः॥२३०॥

The desire for liberation is of four types: intense, middling, dull, and extremely dull. The difference is described; it should be heard by the wise. 230.

तापैस्त्रिभिर्नित्यमनेकरूपैः सन्तप्यमानः क्षुभितान्तरात्मा।

परिग्रहं सर्वमनर्थबुद्ध्या जहाति सा तीव्रतरा मुमुक्षा॥२३१॥

Tormented daily by the three types of afflictions in countless ways, one whose mind is extremely agitated gives up everything with the understanding that it is worthless; that is intense desire for liberation. 231.

Tribhiḥ tāpaiḥ: by the three afflictions, beginning with *ādhyātmika*.

Santapyamānaḥ: tormented, afflicted by the blazing fire of saṃsāra.

Anarthabuddhyā: with the understanding, 'all this is causing problems for me', having examined thus.

That by which one performs śravaṇa, having renounced all action and approached a preceptor (is the intense desire for liberation).

तापत्रयं तीव्रमवेक्ष्य वस्तु

दृष्ट्वा कलत्रं तनयान्विहातुम्।

मध्ये द्युयोलोडनमात्मनो य -

त्सैषा मता माध्यमिकी मुमुक्षा॥२३२॥

Having seen the intense threefold affliction, when having known the supreme truth (in general), the inner conflict between the two: to give up wife and children (or to renounce) is considered as the middling desire for liberation.

Yat ātmanah loḍanam: that inner conflict, the thinking filled with doubt by which one is incapable of giving everything up.

‘Between renunciation and saṃsara, what should be held on to and what should be given up?’. One who is filled with such doubt has middling desire for liberation.

मोक्षस्य कालोऽस्ति किमद्य मे त्वरा

भुक्त्वैव भोगान्कृतसर्वकार्यः।

मुक्त्यै यतिष्येऽहमथेति बुद्धि -

रैषैव मन्दा कथिता मुमुक्षा॥२३३॥

‘There is time for liberation, what is the hurry for me today? After having experienced enjoyments and performed all actions, I will strive for liberation’.

Such thinking indeed is described as the dull desire for liberation. 233.

Mokṣasya: for liberation, and for the means of śravaṇa etc.

Kālaḥ asti, there is time, there are many opportunities.

Kṛtasarvakāryaḥ, having performed all actions, having obtained all: children, wealth, wife etc., and having obtained grandchildren, gold, great expanse of earth.

मार्गे प्रयातुर्मणिलाभवन्मे

लभेत मोक्षो यदि तर्हि धन्यः।

इत्याशया मूढधियां मतिर्या

सैषातिमन्दाभिमता मुमुक्षा॥२३४॥

‘If I attain liberation like one journeying on a path finds a gem, then I am blessed’; such thinking of foolish people is described as the extremely dull desire for liberation. 234.

Having described the nature of the intense desire for liberation, the cause and effect are now shown -

जन्मानेकसहस्रेषु तपसाराधितेश्वरः।

तेन निःशेषनिर्धूतहृदयस्थितकल्मषः॥२३५॥

शास्त्रविद्वणदोषज्ञो भोग्यमात्रे विनिस्पृहः।

नित्यानित्यपदार्थज्ञो मुक्तिकामो दृढव्रतः॥२३६॥

निष्ठप्तमग्निना पात्रमुद्वास्य त्वरया यथा।

जहाति गेहं तद्वच्च तीव्रमोक्षेच्छया द्विजः॥२३७॥

In countless thousands of lives, one who has worshipped Īśvara through austerity and by that completely washed away the impurities in the heart; (235) who knows the scriptures and knows the quality and defect; free from craving for objects of enjoyment; knows what is eternal and transient; desirous of liberation; firm in vows; (236) like one quickly lets go of a dish heated by fire, in the same way, that twice-born gives up the home with the intense desire for liberation. 237.

Śāstravit: one who knows the scripture, who knows the Veda, vedānta, along with the words, statements and the means of knowledge (grammar, mīmāṃsā, logic).

Guṇadoṣajñah: who knows the qualities and defects; the defect in the entire transient creation, saṃsāra, and the quality: the supreme gain, upon attaining liberation through Self-knowledge.

Viniṣṭrahaḥ: free from craving; whose desire, craving is completely gone.

स एव सद्यस्तरति संसृतिं गुर्वनुग्रहात्।

यस्तु तीव्रमुमुक्षुः स्यात्स जीवन्नेव मुच्यते॥२३८॥

जन्मान्तरे मध्यमस्तु तदन्यस्तु युगान्तरे।

चतुर्थः कल्पकोट्यां वा नैव बन्धाद्विमुच्यते॥२३९॥

He alone, who is an intense seeker of liberation crosses saṃsāra immediately, due to the grace of the preceptor; he is liberated while living itself. 238.

The moderate (seeker of liberation), in another life; the other (dull), in another age; the fourth, in millions of cycles of creation, may or may not indeed be liberated from bondage. 239.

One who, with the intense desire for liberation, having left home and renounced all action, performs vedānta śravaṇa from the mouth of the preceptor and, in order to remove the obstacles of doubt and error, practices manana and nididhyāsana (is liberated immediately by the grace of the preceptor).

Desire for liberation	Characteristic	Result of liberation
Intense	Endowed with discrimination etc, renunciate, devotee	Liberation while living, in this life
Moderate	Conflicted between saṃsāra and renunciation	Liberation in another life
Dull	Incapable of giving up enjoyments and actions; procrastinator	Liberation in another age
Extremely dull	Foolish, lazy, without effort	In a million cycles of creation, or not

नृजन्म जन्तोरतिदुर्लभं विदु -

स्ततोऽपि पुंस्त्वं¹⁴ च ततो विवेकः।

लब्ध्वा तदेतत्त्रितयं महात्मा

यतेत मुक्त्यै सहसा विरक्तः॥२४०॥

¹⁴ Rational thinking

One knows that human birth is extremely rare to attain for a being; rarer is rational thinking, and rarer still is discrimination. Having attained these three, a great individual who is dispassionate should quickly strive for liberation. 240.

Vivekaḥ: discrimination between the Self and the not-Self.

पुत्रमित्रकलत्रादिसुखं जन्मनि जन्मनि।

मर्त्यत्वं पुरुषत्वं च विवेकश्च न लभ्यते॥२४१॥

The happiness of sons, friends, wife etc. is available in life after life; human birth, rational thinking and discrimination is not attained. 241.

Therefore, with great effort, one should have firm determination to attain them.

लब्ध्वा सुदुर्लभतरं नरजन्म जन्तु -

स्तत्रापि पौरुषमतः सदसद्विवेकम्।

सम्प्राप्य चैहिकसुखाभिरतो यदि स्या -

दधिक्तस्य जन्म कुमतेः पुरुषाधमस्य॥२४२॥

Having attained extremely rare human birth, as well as the ability to think rationally and discrimination between the real and unreal, if one is revelling in worldly joys, then the life of that ill-thinking, lowest of men, is worthy of criticism. 242.

When men do not put forth effort for liberation then they are the same as animals; thus making dispassion and the desire for liberation firm, he says -

खादते मोदते नित्यं शुनकः शूकरः खरः।

तेषामेषां विशेषः को वृत्तिर्येषां तु तैः समा॥२४३॥

A dog, a boar, a donkey, every day eats and delights. What is the difference between them and those human beings whose behaviour is the same? 243.

Human beings without discrimination and a desire for liberation are like animals.

यावन्नाश्रयते रोगो यावन्नाक्रमते जरा।

यावन्न धीर्विपर्येति यावन्मृत्युं न पश्यति॥२४४॥

तावदेव नरः स्वस्थः सारग्रहणतत्परः।

विवेकी प्रयतेताशु भवबन्धविमुक्तये॥२४५॥

As long as there is no illness, old age has not begun, one's intellect is not confused, and death is not seen, (244) so long a healthy and discriminating man who is intent on grasping the truth should quickly strive for liberation from the bondage of saṃsāra. 245.

देवर्षिपितृमर्त्यर्णबन्धमुक्तास्तु कोटिशः।

भवबन्धविमुक्तस्तु यः कश्चिद्ब्रह्मवित्तमः॥२४६॥

There are innumerable millions who are free from the bondage of debt to the gods, sages, ancestors and humans. However, only the one, the best among knowers of Brahman, is free from the bondage of saṃsāra. 246.

“Man becomes free from debt to gods through sacrifices. One who has little wealth, though worship and vows of fasting also. One becomes free from debt to the ancestors through the śrāddha and progeny. Of the ṛṣis, through brahmacarya, by what is heard, and through austerity.”

It is said by Bhagavān, “among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence” (BG 7.3).

अन्तर्बन्धेन बद्धस्य किं बहिर्बन्धमोचनैः।

तदन्तर्बन्धमुक्त्यर्थं क्रियतां कृतिभिः कृतिः॥२४७॥

For one who is bound by inner bondage, what will external freedoms do?
Effort should be made by wise people for liberation from that inner bondage.

247.

Antarbandhena: by the inner bondage; ignorance, desire and action.

By the word 'ādi', servitude, debt etc. is indicated; by freedom from them is the meaning.

Kṛtiḥ kriyatām: effort should be put forth, through śravaṇa etc.; for the removal of ignorance, desire and action, and to acquire the wealth of the fourfold qualification, one should put forth effort.

कृतिपर्यवसानैव मता तीव्रमुमुक्षुता।

अन्या तु रञ्जनामात्रा यत्र नो दृश्यते कृतिः॥२४८॥

The intense desire for liberation is considered to be that whose culmination is in the effort to gain liberation. Where effort is not seen, that is different; it is merely for pleasure. 248.

Tivramumukṣutā: the intense desire for liberation, the intense desire to be free from bondage through knowledge.

It is said by Śrī Śaṅkarācārya, "the object of the desire denoted by the suffix 'san' is the knowledge that culminates in realisation because the fruit alone is to be the object of desire." (BSB, 1.1.1).

गेहादिसर्वमपहाय लघुत्वबुद्ध्या

सौख्येच्छया स्वपतिनानलमाविविक्षोः।

कान्ताजनस्य नियता सुदृढा त्वरा या

सैषा फलान्तगमने करणं मुमुक्षोः॥२४९॥

Understanding its worthlessness, having abandoned everything beginning with the home, that firm and determined haste of the beloved wife who desires to enter the fire together with her husband with the desire for happiness, is the cause in the attainment of liberation for a seeker of liberation. 249.

Gehādi sarvaṃ: everything: house, etc.; sons, wealth, home, etc..

Saukhyecchayā: with the desire for happiness of higher worlds.

Analam: for whom the end, enough is not there, that.

Therefore, that type of disciplined, very determined haste should be cultivated for liberation.

When that intense longing for liberation does not arise, then listen to the causes for its growth -

नित्यानित्यविवेकश्च देहक्षणिकतामतिः।

मृत्योर्भीतिश्च तापश्च मुमुक्षावृद्धिकारणम्॥२५०॥

The causes for increase in the desire for liberation are discrimination between the eternal and transient, an understanding of the momentary nature of the body, fear of death and suffering. 250.

Tāpaḥ ca: and suffering, the threefold affliction and the lineage of sorrows.

Just as - “a drop of water playing on a lotus petal has an extremely uncertain existence; so also this life is ever unstable” (*Bhaja Govindam*, 4), “old age is standing, threatening like a tigress” (*VŚ*, 38). King Parīkṣita also, due to fear of death, having renounced everything and seated on the banks of the Gaṅgā in order to listen to the paramahaṃsasamhitā, became perfectly concentrated in mind. Discrimination is as previously described.

शिरो विवेकस्त्वत्यन्तं वैराग्यं वपुरुच्यते।

शमादयः षडङ्गानि मोक्षेच्छा प्राण उच्यते॥२५१॥

ईदृशाङ्गसमायुक्तो जिज्ञासुर्युक्तिकोविदः।

शूरो मृत्युं निहन्त्येव सम्यग्ज्ञानासिना ध्रुवम्॥२५२॥

Discrimination is the head; extreme dispassion is said to be the body. Tranquillity etc. are the six limbs; the desire for liberation is said to be the vital air. One endowed with such limbs, desirous of liberation and a knower of logic, such a hero certainly destroys death with the sword of knowledge. 252.

For a seeker, for one who desires knowledge of Brahman.

Vivekaḥ: discrimination between the eternal and transient objects.

Yuktikovidāḥ: knower of logic, those who are experts in the *tarka* scripture.

Samyag-jñānāsinā: with the sword of knowledge, by the right knowledge of the identity of the individual and the infinite reality, free from doubt and error. There is no doubt here.

उक्तसाधनसम्पन्नो जिज्ञासुर्यतिरात्मनः।

जिज्ञासायै गुरुं गच्छेत्समित्पाणिर्नयोज्ज्वलः॥२५३॥

The ascetic endowed with the qualifications described and desirous of knowledge should go to a preceptor for knowledge of the Self, with offerings in hand and shining with humility. 253.

Uktasādhanaśampannaḥ: endowed with the qualifications described, with the fourfold qualification of discrimination etc..

Jijñāsuḥ: who desires knowledge, who desires to gain knowledge of Brahman.

Yatiḥ, the ascetic, having renounced all action.

Nayojjvalaḥ, shining with humility and the wealth of qualifications.

Here, this should be thought of -

It is said by śrutis, “*Having examined the worlds*” (Mu. Up. 1.2.12), “*that should be searched for, that should be sought to be known*” (Ch. Up. 8.7.1), “*the Self should be seen*” (Br. Up. 2.4.5), “*the seekers of Brahman wish to realise It through regular reading of the Vedas, sacrifices, charity and austerity not leading to death.*” (Br. Up. 4.4.22): after purification of the mind, having examined all the worlds, approaching the preceptor for knowledge of Brahman. Here, what is the use/purpose of the śruti, “*the seekers of Brahman wish to realise It through regular reading of the Vedas*”: is it in the desire to know through the acquisition of knowledge, which is the means for the attainment of Brahman; or in knowledge, is the application of sacrifices etc.?

It is said - Brahman is of the form of unsurpassed bliss. For Its attainment, knowledge is the means; in this meaning, by daily and occasional action and upāsana that has been practised in many past lives with an attitude of desirelessness, one who is

endowed with the glory of peace of mind that has arisen, in the attainment of Brahman, even in the shade (midst) of śravaṇa etc., delight in the means to knowledge of śravaṇa etc. does not arise due to the obstruction of the countless defects collected in the beginningless saṃsāra. Therefore, until the destruction of the obstacles, there is practice of the actions of sacrifice etc., and then the renunciation of all actions as per the injunction. Thereafter (after renunciation), the actions of sacrifice etc., even when ceased, having accomplished the unobstructed means of śravaṇa and manana etc. by the gain of a preceptor along with renunciation through the unseen result, (function) until the result is experienced and give rise to knowledge. Then, by the statement *'let him, in order to obtain the knowledge of the Eternal, approach that preceptor'*, approaching the preceptor is prescribed. As per the words of Śrī Śaṅkarācārya, *'even a knower of the scriptures should not seek for the knowledge of Brahman independently'*. And also, *'one who is ignorant of right traditions, even though well-versed in all śāstras, deserves to be rejected as an ignorant man'*.

"The Self should be seen (known), heard of, thought of, meditated upon" (Br. Up. 2.4.5): in this statement, because knowing cannot be enjoined, and because the Self is ever attained, when the knowledge of the Self and not-Self is equally attained by rejecting knowledge of the not-Self, due to the impossibility of an original injunction¹⁵ there, the restrictive and exclusive injunctions are both possible for knowledge of the Self. Therefore, a seeker of Brahman, through sacrifice, charity and austerity not leading to death, by action, due to the blessing of purity of mind, having examined everything caused as transient, for knowledge of uncaused Brahman, having cultivated the desire to know, by rejecting the knowledge of the not-Self, for knowledge of the Self, for the sake of śravaṇa etc., should go to a preceptor well-versed in scripture and established in Brahman.

श्रोत्रियो ब्रह्मनिष्ठो यः प्रशान्तः समदर्शनः।

निर्ममो निरहङ्कारो निर्द्वन्द्वो निष्परिग्रहः॥२५४॥

¹⁵ Three types of injunctions exist (*vidhiratyantamaprāptau niyamaḥ pākṣike sati, tatra cānyatra ca prāptau parisaṅkhyeti gīyate.*)

1. अपूर्वविधि (apūrvavidhi): original injunction. That which provides knowledge of something completely unknown, e.g., ब्रीहीन् प्रोक्षति (one should sprinkle rice grains): without this injunction, one would not know that the sprinkling of rice grains should be done in a sacrifice. The Self is not completely unknown; therefore, this injunction cannot apply.

2. नियमविधि (niyamavidhi): restrictive injunction. That which restricts something that is known only as a possible alternative, e.g., ब्रीहीन् अवहन्ति (one should thresh the rice grains): without this injunction, one would not know which method to select in order to remove the husk of the grain to be used in sacrifice.

3. परिसङ्ख्याविधि (parisaṅkhyāvidhi): exclusive injunction. That which precludes one alternative when two are simultaneously possible, e.g., पञ्च पञ्चनखा भक्ष्या (five with five toes may be eaten): this injunction makes it clear that only animals with five toes may be eaten, and not human beings.

अनपेक्षः शुचिर्दक्षः करुणामृतसागरः।

एवंलक्षणसम्पन्नः स गुरुर्ब्रह्मवित्तमः।

उपासाद्यः प्रयत्नेन जिज्ञासोः साध्यसिद्धये॥२५५॥

One who is well versed in scripture; abiding in Brahman; extremely peaceful; of equal vision, free from possessiveness, ego, dualities and belongings; (254) impartial; pure; an ocean of nectarian compassion; he who is endowed with such characteristics is a preceptor, the best among knowers of Brahman. By endeavour, he should be taken refuge in, for the accomplishment of the goal for the seeker of knowledge. 255.

Śrotriyaḥ: one who is well-versed in scripture, who has studied the six limbs of the Veda and Vedānta, a knower of the *prasthāna traya*, along with the word, statements and means of knowledge (grammar, *mīmāṃsā*, logic), or the knower of right traditions. *Brahmaniṣṭhaḥ*: whose continuous abidance is in Brahman alone, abiding in the immediate knowledge, 'I am Brahman, free from the three types of limitation, non-dual'.

Nirdvandvaḥ: a knower of the falsity of the pairs of cold and heat, joy and sorrow, etc. *Śuciḥ*, endowed with internal and external purity.

Karuṇāmṛtasāgaraḥ: an ocean, infinite amount of the nectar of compassion.

जन्मानेकशतैः सदादरयुजा भक्त्या समाराधितो

भक्तैर्वैदिकलक्षणेन विधिना सन्तुष्ट ईशः स्वयम्।

साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन्प्रभुः

तत्त्वं साधु विबोध्य तारयति तान्संसारदुःखार्णवात्॥२५६॥

The all-capable Lord, worshipped by devotees for countless hundreds of lives with reverence and with devotion by injunction as per the Veda, being completely satisfied; having Himself come in the perceived form of the preceptor out of compassion; being known to one's eyes and having clearly

made known the Truth, makes those devotees cross the ocean of sorrow,
transmigration. 256.

Vaidikalakṣaṇena: by that whose characteristic is of the Veda, by that which is enjoined by the Veda.

Samārādhitaḥ: worshipped, according to proper injunction and with love.

Santuṣṭaḥ: completely satisfied, very gracious/favourable.

Sādhū vibodhya: having clearly made known, though difficult to know, having made it simple.

What is the nature of this ocean of saṃsāra? It is said - filled with hundreds of whirlpools of great delusion relating to children, friends, spouse; bursting forth with the great shark in the form of modifications of the mind of desire, anger, greed, ego, possessiveness etc.; manifesting millions of great fish of various kinds of severe illness; overflowing with great waves of hunger, thirst etc.; covered with garlands of thick flames of submarine fire of the threefold affliction; resounding with the great noise of lamentation upon the death of one's loved ones; ever constantly crowded with the covering of moss of negative impressions; completely full of the poison of sense objects. He makes them cross the ocean of transmigration, those who are drowning in it.

अविद्याहृदयग्रन्थिविमोक्षोऽपि भवेद्यतः।

तमेव गुरुरित्याहुर्गुरुशब्दार्थवेदिनः॥२५७॥

He alone is called a 'preceptor' by the knowers of the meaning of the word 'Guru', by whom one may become completely liberated from the knot of the heart, ignorance. 257.

Avidyāhṛdayagranthivimokṣaḥ: complete liberation from the knot of ignorance in the heart; the knot of the intellect - superimposition between the Self and not-Self; the entire transmigration beginning with desire and action born from that; ignorance alone is the knot of the heart because it is the cause of superimposition etc.

By the word 'api', the difficulty in understanding the knowledge of the Self and also attaining the preceptor who knows it is indicated. In the Guru Gītā also - "it is said that 'gu' is the darkness; 'ru' is light. The preceptor is the infinite reality who swallows ignorance; there is no doubt."

शिव एव गुरुः साक्षाद्गुरुरेव शिवः स्वयम्।

उभयोरन्तरं किञ्चिन्न द्रष्टव्यं मुमुक्षुभिः॥२५८॥

Śiva alone is the preceptor; the preceptor himself is Śiva. No difference should be perceived between the two by seekers of liberation. 258.

बन्धमुक्तं ब्रह्मनिष्ठं कृतकृत्यं भजेद्गुरुम्।

यस्य प्रसादात्संसारसागरो गोष्पदायते॥२५९॥

One should worship a preceptor who is free from bondage, abiding in Brahman, and fulfilled, by whose blessings the sea of saṃsāra appears as the size of a puddle made by the hoofprint of a cow. 259.

Bandhamuktaḥ: free from bondage - from the bondage of transmigration.

Brahmaniṣṭhaḥ: continuously resides in the infinite reality, 'having given up all action, in the one, non-dual', is to be supplied.

Kṛtakṛtyaḥ: one by whom that which is to be done has been done.

Goṣpadāyate, appears as a cow's hoof print; the great ocean of saṃsāra becomes extremely diminished.

शुश्रूषया सदा भक्त्या प्रणामैर्विनयोक्तिभिः।

प्रसन्नं गुरुमासाद्य प्रष्टव्यं ज्ञेयमात्मनः॥२६०॥

Reaching a preceptor who is pleased by constant service, devotion, prostrations, and humble speech, one should ask about the Self which should be known. 260.

Vinayoktibhiḥ: by humble speech, with surrender, humility and service.

शिष्य उवाच

भगवन्करुणासिन्धो भवसिन्धोर्भवांस्तरिः।

यमाश्रित्याश्रमेणैव परं पारं गता बुधाः॥२६१॥

The disciple said,

Bhagavān, ocean of compassion, you are the means to cross the ocean of saṃsāra. Taking refuge (in you), wise people easily attained the supreme goal. 261.

They have known the infinite reality as the Self, not obtaining saṃsāra or anything else due to the absence of anything else to be known; of them who have known (themselves) as ever pure, enlightened, free, true, unlimited.

जन्मान्तरकृतानन्तपुण्यकर्मफलोदयः।

अद्य संनिहितो यस्मात्त्वत्कृपापात्रमस्म्यहम्॥२६२॥

Today, the appearance of results of countless meritorious deeds performed in previous lives has arrived, since I have become a recipient of your compassion. 262.

सम्प्रीतिमक्ष्णोर्वदनप्रसाद -

मानन्दमन्तःकरणस्य सद्यः।

विलोकनं ब्रह्मविदस्तनोति

छिनत्ति मोहं सुगतिं व्यनक्ति॥२६३॥

The gaze of complete affection of the knowers of Brahman instantly increases the cheerfulness of one's face and bliss of one's mind; it destroys delusion and makes manifest the noble goal. 263.

Samprītiḥ: complete affection, parental love. 'Akṣṇoḥ' is the seventh case, dual form of the root word 'akṣan'.

The sight of you fills me with great auspiciousness.

हुताशनानां शशिनामिनाना -

मप्यर्बुदं वापि न यन्निहन्तुम्।

शक्रोति तद्ध्वान्तमनन्तमान्तरं

हन्त्यात्मवेत्ता सकृदीक्षणेन॥२६४॥

That which millions of fires, moons or suns cannot destroy; the knower of the Self destroys that endless darkness within by one glance. 264.

(Darkness is) in the form of ignorance in the inner instrument.

Of the knower of Brahman, their own side-glance alone is the dispeller of all obstacles.

दुष्पारे भवसागरे जनिमृतिव्याध्यादिदुःखोत्कटे

घोरे पुत्रकलत्रमित्रबहुलग्राहाकरे भीकरे।

कर्मोत्तुङ्गतरङ्गभङ्गनिकरैराकृष्यमाणो मुहुः

यातायातगतिभ्रमेण शरणं किञ्चित् पश्याम्यहम्॥२६५॥

In this terrible, fearful ocean of saṃsāra which is difficult to cross; which is immense sorrow in the form of birth, death, and illness etc.; in which there is a multitude of sharks in the form of sons, wife, and friends; one is repeatedly pulled by the immense breaking waves of action; by the delusion of coming and going; I do not see any refuge at all. 265.

Yātāyātagatibhrameṇa: by the delusion of coming and going, deluded in the path of this world and higher worlds.

केन वा पुण्यशेषेण तव पादाम्बुजद्वयम्।

दृष्टवानस्मि मामार्तं मृत्योस्त्राहि दयादृशा॥२६६॥

By what unknown surplus of merit do I see your lotus feet; protect me, who am afflicted, from death, with your look of compassion. 266.

Puṇyaśeṣeṇa: by surplus of merit, or by the power of the surplus of merit.

Ārtam: afflicted, troubled, drowning in the ocean of saṃsāra.

Mṛtyoḥ, from death, from birth, death, old age, illness.

Please protect me by accepting me as your disciple and giving me Knowledge.

वदन्तमेवं तं शिष्यं दृष्ट्वैव दयया गुरुः।

दद्यादभयमेतस्मै मा भैष्टेति मुहुर्मुहुः॥२६७॥

The preceptor gives fearlessness to the disciple speaking in this way merely by looking at him again and again with compassion, (saying), ‘do not fear’.

267.

“Having looked at him in all pity and kindness, the noble teacher may spontaneously bestow upon him protection from fear.” (Vivekacūdāmaṇi, 41).

श्रीगुरुरुवाच

विद्वन्मृत्युभयं जहीहि भवतो नास्त्येव मृत्युः क्वचि -

न्नित्यस्य द्वयवर्जितस्य परमानन्दात्मनो ब्रह्मणः।

भ्रान्त्या किञ्चिदवेक्ष्य भीतमनसा मिथ्या त्वया कथ्यते

मां त्राहीति हि सुप्तवत्प्रलपनं शून्यात्मकं ते मृषा॥२६८॥

The guru said,

Intelligent one, give up fear of death. There is no death for you at all. Out of delusion, having seen something false, with a fearful mind, it (death) is described by you of the eternal, non-dual, the supremely blissful Self, the infinite Reality. ‘Protect me!’ Thus, your lamentation is like one sleeping; it is meaningless and false. 268.

Mithyā: illusory object, not unreal, not real, not real and unreal.

Ignorance is bondage with the not-Self, due to which there is transmigration.

निद्रागाढतमोवृतः किल जनः स्वप्ने भुजङ्गादिना
ग्रस्तं स्वं समवेक्ष्य यत्प्रलपति त्रासाद्धतोऽस्मीत्यलम्।
आप्तेन प्रतिबोधितः करतलेनाताड्य पृष्ठः स्वयं
किञ्चिन्नेति वदत्यमुष्य वचनं स्यात्तत्किमर्थं वद॥२६९॥

Covered by the thick darkness of sleep, having seen oneself caught by a snake in a dream, a person laments excessively in terror, 'I am killed'. When awoken by someone trustworthy, shaken by the hand and questioned, he himself says, 'it is nothing'. Tell me, what is the purpose of such a person's words? 269.

Nidrāgāḍhatamovṛtaḥ: covered by the thick darkness, non-apprehension, of sleep.

Hataḥ asmi: I am killed, I am destroyed! Ah! Alas! Release, release (me)!

Āptena: by someone trustworthy, by one who is properly awake.

That lamentation is meaningless; as it is the result of ignorance, it is false. The word 'kila' is to highlight the common nature (of such an occurrence).

रज्जोस्तु तत्त्वमनवेक्ष्य गृहीतसर्प-
भावः पुमानयमहिर्वसतीति मोहात्।
आक्रोशति प्रतिबिभेति च कम्पते त-
न्मिथैव नात्र भुजगोऽस्ति विचार्यमाणे॥२७०॥

This person, not seeing the truth of the rope, thinking there is a snake, says 'there is a snake here!'; out of delusion, he shouts. He is consumed by fear and trembles. When it is understood there is no snake here, that is false indeed. 270.

Tattvaṃ: its essence, its nature as it is.

Gṛhītasarpabhāvaḥ: one by whom the snake has been understood as real, he.

Tat: that, all the agitated behaviour and misunderstanding.

तद्वत्त्वयाप्यात्मन उक्तमेत -

जन्माप्ययव्याधिजरादियुक्तम्।

मृषैव सर्वं भ्रमकल्पितं ते

सम्यग्विचार्यात्मनि मुञ्च भीतिम्॥२७१॥

In the same way, you say the Self is possessed of birth, death, illness, old age etc. All this is false; it is projected out of delusion. Having properly enquired into the Self, let go of fear. 271.

Like the trembling out of fear and lamenting of the one deluded in sleep; so too, here. *Janmāpyayavyādhijarādiyuktam*: together with those which begin with birth, death, illness and old age, abiding in the entire universe of duality which manifests due to ignorance; of which attachment and aversion are the basis, of the nature of joy and sorrow.

*Bhramakalpita*m, projected due to delusion, projected due to ignorance of the non-dual Self; just as in a dream, everything is (projected thus).

Ātmani: in the self, with regards to yourself, as you are of the nature of bliss, unlimited, ever pure, enlightened and liberated; of death etc.

भवाननात्मनो धर्मानात्मन्यारोप्य शोचति।

तदज्ञानकृतं सर्वं भयं त्यक्त्वा सुखी भव॥२७२॥

Having superimposed the attributes of the not-Self in the Self, you grieve.

Having given up all that fear which is the result of ignorance, be happy. 272.

Anātmanah: of the not self, the object, inert, seen, the body, senses, and inner instrument.

Ātmani: in the Self, the subject, of the nature of consciousness, the seer, in oneself. That you grieve is indeed the result of ignorance.

शिष्य उवाच

श्रीमद्भिरुक्तं सकलं मृषेति

दृष्टान्त एव ह्युपपद्यते तत्।

दार्ष्टान्तिके नैव भवादिदुःखं

प्रत्यक्षतः सर्वजनप्रसिद्धम्॥२७३॥

The disciple said,

Only the example for that which was said by your venerable self: 'everything is false', is possible; not for the point to be proved. The sorrow of transmigration is directly known and familiar to all people. 273.

Sakalam mṛṣā: everything is false, which is characterised by knowledge, its means, object, and knower; from Brahmā to the smallest being; which is born of the six modifications beginning with birth, etc.; of the nature of cause and effect; characterised by action, its means, and result; all is false.

Taddrṣṭānte: the example, of the rope and snake.

प्रत्यक्षेणानुभूतार्थः कथं मिथ्यात्वमर्हति।

चक्षुषो विषयं कुम्भं कथं मिथ्या करोम्यहम्॥२७४॥

विद्यमानस्य मिथ्यात्वं कथं नु घटते प्रभो।

प्रत्यक्षं खलु सर्वेषां प्रमाणं प्रस्फुटार्थकम्॥२७५॥

How can that which is experienced through direct perception be false? How can I make the object of the eye, a pot, false? Oh Lord, how is the falsity of that which is known possible? Direct perception illuminates its object very clearly; it is indeed the means of knowledge for all. 274-5.

Vidyamānasya: of that which is known, of that known through direct perception and its purpose.

It (falsity) is not established through logic.

Prasphuṭārthakaṃ: whose object is extremely clear, that knowledge born of direct perception.

That which is to be known, which is clearly brought to light by the senses, is also directly perceived. That which is known through the means of knowledge of direct perception is accepted as authoritative by all. That, and knowledge which arises due to proximity of the senses is accepted as valid because it arises due to a valid means of knowledge, like knowledge that arises by the valid means of scriptures etc.

Here, these two questions are also possible.

First, how is it possible for the scriptures to give rise to Self-knowledge? If the rise of knowledge were to be made possible, then Vedānta may begin for the sake of instruction of knowledge. However, it is not possible to bring about that rise of knowledge here in the Self, even by hundreds of statements. This is due to the contradiction with direct perception etc. which reveals one's transmigratory nature. Owing to the overpowering nature of direct perception by its lack of contradiction upon application, the Vedas appear weak, as they are dependent (on direct perception). Second, if somehow given rise to, the knowledge born of Vedānta were to negate *saṃsāra* (which is established through the means of direct perception), then why would direct experience not negate the nature of the inner Self as the infinite reality?

मर्त्यस्य मम जन्मादिदुःखभाजोऽल्पजीविनः।

ब्रह्मत्वमपि नित्यत्वं परमानन्दता कथम्॥२७६॥

How can there be Brahman-hood, eternality, and supreme blissfulness for me, who is subject to death, the experiencer of the sorrows of birth and death, with a short life? 276.

क आत्मा कस्त्वेनात्मा च किमु लक्षणमेतयोः।

आत्मन्यनात्मधर्माणामारोपः क्रियते कथम्॥२७७॥

What is the Self? What is the not-Self? What is the characteristic of these two? How is there superimposition of the attributes of the not-Self in the Self?

277.

Ātmani: in the Self, the subject, consciousness that is one's own nature.

Anātmadharmāṇām: the attributes of the not-Self, attributes of the object.

किमज्ञानं तदुत्पन्नभयत्यागोऽपि वा कथम्।

किमु ज्ञानं तदुत्पन्नसुखप्राप्तिश्च वा कथम्॥२७८॥

What is ignorance, and how will the abandonment of fear, which arises from it, take place? What is knowledge, and how will the attainment of joy, which arises from it, take place? 278.

सर्वमेतद्यथापूर्वं करामलकवत्स्फुटम्।

प्रतिपादय मे स्वामिन् श्रीगुरो करुणानिधे॥२७९॥

O master, teacher, ocean of compassion, explain all this to me so it is as clear as a gooseberry fruit in the palm of the hand. 279.

These are the questions.

Eight questions (277-278):

1. What is the Self? (verse numbers of answer - 459-462)
2. What is the not-Self? (301-457)
3. What are the characteristics of the Self and the not-Self? (611-697, 301-309)
4. How does superimposition between the Self and the not-Self take place?
General superimposition (463-501)
Particular superimposition (519-610)
5. What is ignorance? (301-311, 318-320)
6. How will there be abandonment of fear arising from ignorance? (773-791)
7. What is knowledge? (704-791)
8. How will there be attainment of joy arising from knowledge? (819-923)

श्रीगुरुवाच

धन्यः कृतार्थस्त्वमहो विवेकः

शिवप्रसादस्तव विद्यते महान्।

विसृज्य तु प्राकृतलोकमार्गं

ब्रह्मावगन्तुं यतसे यतस्त्वम्॥२८०॥

The guru said,

Blessed are you, O fulfilled one. Blessed is your discrimination. The great grace of the Lord is upon you since having given up the path of unrefined people, you strive to know Brahman. 280.

Tvaṃ dhanyaḥ: you are blessed, meritorious, pious; by the saying, ‘the wealth of the wise is poverty’, the dispassionate one alone is blessed. “*For whom does dispassion not give happiness?*” (*Bhaja Govindam*, 18) , “*dispassion alone is fearlessness*”, thus there is blessedness for the dispassionate one alone. “*For one with extreme dispassion alone there is samādhi*” (*Vivekacūdāmaṇi*, 376).

Kṛtārthaḥ: by whom the end has been achieved. By the practice of action according to one’s own *varṇa* and *āśrama* as enjoined by the scripture, the one who has attained dispassion and is concentrated.

Vivekaḥ: discrimination, having examined the results acquired through action, ‘if by action performed, unexcelled eternal happiness is not attained, then what is the purpose of action?’, having enquired thus, detachment has arisen for you.

शिवप्रसादेन विना न सिद्धिः

शिवप्रसादेन विना न बुद्धिः।

शिवप्रसादेन विना न युक्तिः

शिवप्रसादेन विना न मुक्तिः॥२८१॥

Without the grace of Śiva, there is no success, knowledge, reasoning or liberation. 281.

The meaning is clear.

यस्य प्रसादेन विमुक्तसङ्गाः

शुकादयः संसृतिबन्धमुक्ताः।

तस्य प्रसादो बहुजन्मलभ्यो

भक्त्यैकगम्यो भवमुक्तिहेतुः॥२८२॥

By whose grace Śuka and others, free from attachment, were freed from the bondage of transmigration; His grace is gained after many lives. It is known through devotion alone; it is the cause for freedom from transmigration. 282.

Yasya: of whose; of Bhagavān Śiva's.

Śukādayaḥ: Śuka, Janaka, Vāmadeva, etc.

Samśṛtibandhamuktāḥ: freed from transmigration which is bondage, freed from the bondage of ignorance, desire, action.

विवेको जन्तूनां प्रभवति जनिष्वेव बहुषु

प्रसादादेवैशाद्बहुसुकृतपाकोदयवशात्।

यतस्तस्मादेव त्वमपि परमार्थावगमने

कृतारम्भः पुंसामिदमिह विवेकस्य तु फलम्॥२८३॥

Since, in countless lives, due to the ripening of countless meritorious actions and the blessings of the Lord alone, discrimination manifests for living beings; thus it is for you also, who have begun to strive for knowledge of the Supreme.

This indeed is the result of discrimination in this world. 283.

Bahusukṛtapākodayavaśāt: due to the force of the rise of ripeness of many meritorious deeds, due to the maturity of meritorious results earned in countless lives.

Vivekaḥ: discrimination, and dispassion born from it. "By the blessing of the Lord alone is there the tendency towards non-duality for man" (*Avadhūta Gītā* 1.1).

Paramārthāvagamane: in (for) the knowledge of the supreme goal, in knowledge of Brahman as self.

Kṛtārambhaḥ: by whom the beginning is made, that is you. You who are such are not fulfilled by the beginning alone, therefore put forth greater effort for knowledge of your own unlimited, self-shining, immediate nature: this is remaining (to be said).

Vivekasya: of discrimination, of the desire to know Brahman.

Learned knowers of vedānta say -

मर्त्यत्वसिद्धेरपि पुंस्त्वसिद्धे -

विप्रत्वसिद्धेश्च विवेकसिद्धेः।

वदन्ति मुख्यं फलमेव मोक्षं

व्यर्थं समस्तं यदि चेन्न मोक्षः॥२८४॥

Of the attainment of humanity, manhood, *vipratva*, and discrimination, they say the primary result is liberation alone. All is futile if there is no liberation.

284.

Puṁstvasiddheḥ: the attainment of manhood, rational thinking.

Vipratvasiddheḥ: the attainment of intelligence, of the practice of the path of Vaidika dharma.

Vivekasiddheḥ: the attainment of discrimination, of examination of saṃsāra, and of dispassion.

After the attainment of human life, rational thinking, and intelligence; when, with discrimination etc., dispassion is born, then of all this, liberation alone is the result; therefore, for the achievement of that, effort should be made.

प्रश्नः समीचीनतरस्तवायं

यदात्मतत्त्वावगमे प्रवृत्तिः।

ततस्तवैतत्सकलं समूलं

निवेदयिष्यामि मुदा शृणुष्व॥२८५॥

This question of yours is most proper; you are engaged in the understanding of the nature of the Self. Therefore, I will tell you everything, along with its cause; listen peacefully. 285.

Tava ayaṃ praśnaḥ: this question of yours, relating to the Self and not-Self, and relating to knowledge and ignorance.

Samīcīnatarah: most proper, extremely good; it will bring wellbeing not only for you but for all; it is profound also.

Pravṛttiḥ: activity, the desire to know Brahman has arisen, preceded by renunciation of all action and approaching a preceptor.

Tataḥ: so, since you are holding on to the truth, therefore all that which was asked by you (I will speak of)

मर्त्यत्वं त्वयि कल्पितं भ्रमवशात्तेनैव जन्मादयः

तत्सम्भावितमेव दुःखमपि ते नो वस्तुतस्तन्मृषा।

निद्रामोहवशादुपागतसुखं दुःखं च किं नु त्वया

सत्यत्वेन विलोकितं क्वचिदपि ब्रूहि प्रबोधागमे॥२८६॥

Humanity is projected in you due to delusion; by that alone, birth etc. as well as sorrow is brought about. In fact, you have none; it is false. Due to the force of sleep and delusion, joy and sorrow arrive; tell me, are they seen with even a little reality by you when you awaken? 286.

Martyatvaṃ: humanity, the knowledge that "I am a human".

By superimposition born from ignorance of the Self alone, your birth, death, old age, illness, transmigration etc. is brought about.

Nidrāmohavaśāt: due to the force of sleep; non-apprehension, deep sleep, and delusion arising from that, misunderstanding, dream.

Explaining the doubt of the disciple with his own words, the teacher resolves it with eight verses, together with an example -

नाशेषलोकैरनुभूयमानः

प्रत्यक्षतोऽयं सकलप्रपञ्चः।

कथं मृषा स्यादिति शङ्कनीयं

विचारशून्येन विमुह्यता त्वया॥२८७॥

‘This entire creation is directly experienced by all people. How can it be false?’

Such a doubt should not be entertained by you without thought and out of delusion. 287.

Ayaṃ sakalaprapañcaḥ: this entire creation characterised by knowledge, its means, its object and knower.

Why (should it not be doubted)? It is said.

दिवान्धदृष्टेस्तु दिवान्धकारं

प्रत्यक्षसिद्धोऽपि स किं यथार्थः।

तद्वद्भ्रमेणावगतः पदार्थो

भ्रान्तस्य सत्यः सुमतेर्मृषैव॥२८८॥

The darkness in the day, even though established by the senses for a blind man, is it real? In the same way, for an intelligent person, is an object known in delusion for one deluded, real? It is false. 288.

घटोऽयमित्यत्र घटाभिधानः

प्रत्यक्षतः कश्चिदुदेति दृष्टेः।

विचार्यमाणे स तु नास्ति तत्र

मृदस्ति तद्भावविलक्षणा सा॥२८९॥

‘This is a pot’: such knowledge arises for one who perceives it directly, but upon inquiry, it is not there. Different to the existence of the pot, it is clay there. 289.

It is said by Bhagavān - "see the cause in the effect; then negate the effect; thereafter, negate the causal status (of the cause); the muni becomes what remains" (*Aparokṣānubhūti*, 139). This alone is the methodology of superimposition and negation. In the pot that is an effect, having first seen clay, thereafter the independent

existence of the pot is negated. By that, the cause-hood of the clay is destroyed. Then the clay, different from cause and effect, remains. In the same way, having known Brahman as the cause of the world, Brahman alone, different from cause and effect, remains. So too is the śruti - “*modification has speech alone as its support and is in name only; clay alone is real*” (Ch. Up, 6.1.4).

प्रादेशमात्रः परिदृश्यतेऽर्कः

शास्त्रेण सन्दर्शितलक्षयोजनः।

मानान्तरेण क्वचिदेति बाधां

प्रत्यक्षमप्यत्र हि न व्यवस्था॥२९०॥

The sun appears to span the thumb and forefinger; the scripture says it is one hundred thousand *yojanas*. It is negated by another means of knowledge; here, even direct perception is not conclusive. 290.

“The span of the thumb and index finger is called prādeśa”.

Direct knowledge may also be negated by a stronger means of knowledge. In the same way, the knowledge “I am Brahman”, born from the scriptural means of knowledge, negates all knowledge which is born of direct perception etc., such “I am this body, I am a transmigratory entity”.

तस्मात्त्वयीदं भ्रमतः प्रतीतं

मृषैव नो सत्यमवेहि साक्षात्।

ब्रह्म त्वमेवासि सुखस्वरूपं

त्वत्तो न भिन्नं विचिनुष्व बुद्धौ॥२९१॥

Therefore, all that is experienced in you due to delusion is false indeed; know that it is not true. You are indeed Brahman, of the nature of happiness; It is not other than you. In your intellect, think thus. 291.

Tasmāt: therefore, because it has been shown that direct perception is also negated.

Pratītam idam: this which is experienced: transmigration, doership, enjoyership, knowership, limitation, coming and going, all this is false indeed. Know that that which is perceived through direct perception is not true. On the contrary, that which is seen is all illusory, like the rope-snake.

लोकान्तरे वात्र गुहान्तरे वा

तीर्थान्तरे कर्मपरम्परान्तरे।

शास्त्रान्तरे नास्त्यनुपश्यतामिह

स्वयं परं ब्रह्म विचार्यमाणे॥२९२॥

The supreme Brahman is not here (in this world), or in another world, or in any mountainous cave, in any place of pilgrimage, or in various actions. Upon enquiring into It, knowers of the Truth recognise the Supreme Brahman as the Self. 292.

Lokāntare: in other worlds of heaven etc.

Anupaśyatām: of the knowers of the Truth, of those who know after the teaching of the scripture and teacher.

In confutation of the two questions, this was said -

Doubtless knowledge that 'I am immovable, unchanging, self-luminous, unlimited, the fourth', takes place by the enjoined performance of *śravaṇa* etc. of the upaniṣads, which are not the product of human intelligence, which establish Brahman that is un-negated and not obtained (through any other means), which culminate in the attainment of Brahman that is unexcelled bliss. Since that is produced by the stronger means of knowledge, as the supported means of knowledge - direct perception - is weak, therefore, knowledge arises by negation of the means of direct perception. When it arises, then that knowledge born of Vedānta is not negated by direct experience once again, as knowledge born of the means of Vedānta is incapable of being negated; the immediate Self is self-established, as its existence is independent of any other. Knowledge arising from the statements of the upaniṣads is powerful; it is not possible to negate it. "A following knowledge does not arise without negating the previous one. Pure Consciousness, the Self, only has an independent existence and is never negated as it is the result of evidences", (US 2.3).

तत्त्वमात्मस्थमज्ञात्वा मूढः शास्त्रेषु पश्यति।

गोपः कक्षगतं छागं यथा कूपेषु दुर्मतिः॥२९३॥

Not knowing the Truth in himself, a fool sees It in the scriptures, just as a cowherd sees the goat under his arm in the well (in its reflection). 293.

The scripture will show the nature of the immediate, self-luminous Self as Brahman.

स्वमात्मानं परं मत्वा परमात्मानमन्यथा।

विमृग्यते पुनः स्वात्मा बहिः कोशेषु पण्डितैः॥२९४॥

Thinking of their own self as different and the Supreme Self as other, it (the Self) is sought outside, in the sheaths, by 'learned' people. 294.

Svam ātmānaṃ paraṃ matvā: having considered one's own self, own nature as different, as the not-Self.

Anyathā: other, having considered It (the Supreme Self) as different from the individual.

Paṇḍitaiḥ: by learned people, by those who consider themselves as learned.

Vimṛgyate: it is sought, due to the compulsion of ignorance.

Neglecting the extremely well-known, direct, immediate Self, all ignorant people take the not-Self as the Self. It is said by Brahmā - "Oh! Such is the folly of the ignorant folk that regarding You, their very Self, as other, and the body etc. as their self, they look for the Self outside." Here the word 'paṇḍita' is for derision of those who have indirect knowledge, logicians.

विस्मृत्य वस्तुनस्तत्त्वमध्यारोप्य च वस्तुनि।

अवस्तुतां च तद्धर्मान्मुधा शोचति नान्यथा॥२९५॥

Having forgotten the nature of the Truth and having superimposed the unreal and its attributes in the Truth, one grieves in vain; not otherwise.

Anyathā na: otherwise, without superimposition, he does not grieve.

The placing of the false in the real is a wrong attribution, superimposition. The notion of that in that which is not that.

Discrimination between the Self and the not-Self

आत्मानात्मविवेकं ते वक्ष्यामि शृणु सादरम्।

यस्य श्रवणमात्रेण मुच्यतेऽनात्मबन्धनात्॥२९६॥

I will tell you of the discrimination between the Self and not-Self; of which, merely by listening, one is freed from the bondage of the not-Self. Listen with reverence. 296.

Sādaram: with respect, with an understanding of its importance.

Here, freedom from the bondage of the not-Self by *śravaṇa* alone is spoken of. However, as per the śruti, "*the Self should be seen, heard of, thought of, meditated upon*" (*Br. Up. 2.4.5*), how will there be liberation by listening alone? It is said - here, this is the intention of Śaṅkarācārya: by the word '*śravaṇamātra*' not only by action, nor by action combined with knowledge is there liberation; however, by listening together with the limbs of reflection and meditation etc. Listening is primary as it is the main; that should be done preceded by enquiry into the means of knowledge, and from a teacher and the scripture. Thereafter, reflection by logic and meditation with determination; as the greatest tranquility of mind was described, meditation should be done in the same way. As knowledge is dependent on its object, liberation is achieved by that alone; not by action, nor by combination. When these - listening, reflection and meditation - become one, then right vision is achieved; not by the performance of listening alone due to the absence of destruction of obstacles, and since the statement (of the upaniṣad) becomes capable of producing knowledge by performance of the limbs (reflection and meditation).

Or, alternatively, this is also possible.

By the word '*śravaṇamātra*', by listening once alone, immediate knowledge takes place. Since the statement such as '*That you are*' is the remover of darkness, therefore in the student of distinction, in whom all obstacles are completely destroyed and who is endowed with the fourfold qualification, acting once alone like direct perception, it will certainly destroy ignorance of the Self, like the sentence, 'you are the tenth'. Therefore, by listening alone, unobstructed, immediate knowledge is born for the highest qualified students. Like Naciketā, fully qualified, ever pure through abidance in Brahman, became immortal; so too others also may indeed be.

इत्युक्त्वाभिमुखीकृत्य शिष्यं करुणया गुरुः।

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्चयन्॥२९७॥

सम्यक्प्राबोधयत्तत्त्वं शास्त्रदृष्टेन वर्त्मना।

सर्वेषामुपकाराय तत्प्रकारोऽत्र दर्शयते॥२९८॥

With compassion, having spoken thus, having addressed the disciple; describing that (Brahman) free from creation through *adhyāropa* and *apavāda*, by the path enjoined by the scripture, the Guru properly taught the Truth. For the benefit of all, that teaching is given here. 298.

‘By listening alone there is knowledge; by knowledge alone there is liberation’; having spoken thus to the disciple who has come for protection.

Abhimukhīkṛtya: having addressed, having attracted the disciple through śravaṇa, to the one facing him.

Śāstradr̥ṣṭena: by that seen through the scripture, by that enjoined by the scripture.

Vartmanā: by the path, by which alone the ancient seers reached the end of this bondage, by that path.

Superimposition

वस्तुन्यवस्त्वारोपो यः सोऽध्यारोप इतीर्यते।

असर्पभूते रज्ज्वादौ सर्पत्वारोपणं यथा॥२९९॥

The attribution of the false in the real is called superimposition, like the attribution of the snake nature in the rope etc., which is not a snake. 299.

Thus - the attribution of the unreal snake in the rope, which is considered as real in the world (i.e., which has transactional reality), is superimposition. Of the rope which is falsely appearing in the form of a snake, the ignorance residing in the consciousness conditioned by the rope is the changing material cause. The negation of the snake which is an appearance of the rope by the knowledge, ‘this is a rope alone, it is not a snake,’ takes place upon the negation of ignorance resident in the consciousness conditioned by the rope; this is the conclusive meaning.

वस्तु तावत्परं ब्रह्म सत्यज्ञानादिलक्षणम्।

इदमारोपितं यत्र भाति खे नीलतादिवत्॥३००॥

Brahman is the Truth of the nature of existence, knowledge etc, where this superimposed world appears, like blueness in the sky. 300.

Not negated in three periods of time is supremacy. *"Existence, Knowledge, Infinite, is Brahman"* (Tai. Up. 2.1).

The meaning of the the root 'bṛhi' in the sense of growth is unparalleled greatness. By the etymology 'bṛṇhaṇāt brahma', Brahman is void of the limitations of place, time and objects, *"eternal, manifest in diverse ways"* (Mu. Up. 1.1.6), *"One alone without a second"* (Ch. Up. 6.2.1), *"ever pure, enlightened and free by nature"*. Limitation of place is absolute non-existence; being its counter correlate, it is all pervading; limitation of time is prior and posterior non-existence; being the counter correlate of both, it is eternal; limitation of object is mutual non-existence; being its counter correlate, it is non-dual. Void of ignorance etc, it is pure; free from inertia it is enlightened, being naturally free from bondage even at the time of bondage it is liberated, free from all qualities and defects, it is devoid of all properties.

Ignorance

तत्कारणं यदज्ञानं सकार्यं सद्विलक्षणम्।

अवस्त्वित्युच्यते सद्भिर्यस्य बाधा प्रदृश्यते॥३०१॥

That (original) ignorance, which is the cause; which, together with its effects, is different from Brahman; that is said to be false by wise people, of which (its) negation is known. 301.

Kāraṇam: the cause, the material of the entire creation.

Sakāryam: with its effect; in the three states, the effect characterised by the knower, means, object, and knowledge, together with that.

Sadbhiḥ: by wise, noble people, the knowers of Vedānta.

अवस्तु तत्प्रमाणैर्यद्बाध्यते शुक्तिरौप्यवत्।

न बाध्यते यत्तद्वस्तु त्रिषु कालेषु शुक्तिवत्॥३०२॥

That which is negated by a valid means of knowledge, like the silver in the shell, is false; that which is not negated in three periods of time, like the shell, is real. 302.

शुक्तेर्बाधा न खल्वस्ति रजतस्य यथा तथा।

अवस्तुसञ्ज्ञितं यत्तज्जगदध्यासकारणम्॥३०३॥

The shell is not negated as the silver is; that which is known as false is the cause for the superimposition of the world. 303.

Yad avastusañjñitam: that which is known as false, different from the Real, the changing material cause of the world along with its effects.

In the shell the experience which is there, that 'this is silver'; there, the contact is between the 'this' aspect of the shell and the silver that exists only in appearance. There is no contact with the shell aspect. The substratum is that due to the ignorance of which that (superimposed entity) exists. That, residing in which something shines, is its support.¹⁶

Therefore -

The example of the shell-silver		
Shell	Substratum	Apparent material cause
'This'	Support	Superimposed of contact, not existence
Silver	Superimposed	Superimposed of contact and of existence

सदसद्भ्यामनिर्वाच्यमज्ञानं त्रिगुणात्मकम्।

वस्तुतत्त्वावबोधैकबाध्यं तद्भावलक्षणम्॥३०४॥

¹⁶ The '*idam*' ('this') aspect which appears during illusion as well as knowledge (*'idam rajatam'*, '*iyam śuktiḥ*') is the support for the illusion. The substratum of the illusion is that which must be known in order to dispel the delusion (e.g., *śuktiḥ*, shell).

Ignorance is indescribable as either real or unreal; it is of the nature of the three *guṇas*; negated only by knowledge of the infinite reality, and characterised by presence. 304.

It (ignorance) cannot be described as real because it is negated by knowledge of Brahman, the substratum. It cannot be described as unreal because it is experienced. It cannot be described as both because they are mutually contradicting. If real, it would not be negated; if unreal, it would not be experienced. Therefore it is inexpressible, indescribable.

Vastutattvāvabodhaikabādhyaṃ: negated only by the knowledge of the Truth, the reality that is Brahman, the substratum.

Bhāvalakṣaṇaṃ: characterised by existence, not characterised by non-existence, as accepted by the logicians. By the word '*bhāvalakṣaṇa*' it should not be doubted to be of supreme reality of the nature of Truth, but transactionally existing like a pot or a cloth etc. That ignorance, along with its effects, is negated by knowledge of Brahman.

मिथ्यासम्बन्धतस्तत्र ब्रह्मण्याश्रित्य तिष्ठति।

मणौ शक्तिर्यथा तद्वन्नैतदाश्रयदूषकम्॥३०५॥

Due to the false relationship, this ignorance remains in Brahman, taking support (of That). Like the power in a gem, it does not defile its support. 305.

Etad: this ignorance, characterised by the indicators given.

Maṇau: in a gem, in a sun-crystal.

Śaktiḥ: power, the ability to burn.

Na āśrayadūṣakaṃ: it is not corrupting, spoiling, causing modification of the support. Ignorance does not corrupt its own support, Brahman. "*That which is superimposed can never taint the substratum*" (*Vivekacūdāmaṇi*, 498).

By these two verses, ignorance is said to be of an existing form which is supported by the Self (Brahman), with the Self (Brahman) as its object. This alone is said in *Saṅkṣepa Śārīraka* also -

"One undivided consciousness alone is the support and subject of ignorance, because the support and subject of ignorance which is previously established cannot be the individual which is later existing," (SŚ. 1.319).

"It is not correct to say that ignorance is of the form of non-existence because it is that which covers. Those learned people who know the nature as well as differences of absence do not accept that it is of the form of covering. Bhagavān Śrī Kṛṣṇa also showed ignorance to be that which veils, therefore we accept it to be of the form of presence alone," (SŚ. 1.320).

सद्भावे लिङ्गमेतस्य कार्यमेतच्चराचरम्।

मानं श्रुतिः स्मृतिश्चाज्ञोऽहमित्यनुभवोऽपि च॥३०६॥

What is the indicator for the existence of this ignorance? This moving and non-moving creation, the effect, is the indicator. The śruti, smṛti, and the experience “I am ignorant”, is the proof. 306.

The śruti, “there is one unborn - red, white and black - which gives birth to many creatures like itself” (Śve. Up. 4.5), and the smṛti: it is said by Bhagavān Vāsudeva, “knowledge is covered by ignorance” (BG 5.15), “this illusion of mine is difficult to cross over” (BG 7.14).

Ajñāḥ ahaṃ: I am ignorant, I do not know myself.

Here, this is the application - ignorance is of the form of existence because it is the cause of movement and inertia; wherever there is causality, there is the form of existence, like clay.

अज्ञानं प्रकृतिः शक्तिरविद्येति निगद्यते।

तदेतत्सन्न भवति नासद्वा शुक्तिरौप्यवत्॥३०७॥

Ignorance is known as *prakṛti*, *śakti*, *avidyā*; it is not real, nor is it unreal, like the silver in the shell. 307.

Prakṛtiḥ: as it is capable of expressing in many ways; that which makes the creation etc is *prakṛti*. The śruti also - “know that *māyā* is *prakṛti*” (Śve. Up. 4.10).

Śaktiḥ: power of knowledge, desire, action; that by which it is possible to do everything, that power; *sāttvika*, *rājasika*, or *tāmasika*, “due to the objective of creation, the one power alone manifests as threefold”. The śruti also, “His powers are heard to be supreme and manifold indeed” (Śve Up 6.8).

Avidyā: it is contradictory to knowledge, it is destroyed by knowledge. It is said also - “of the nescience-nature of nescience this is the non-common definition: that it does not stand the scrutiny of the valid means of knowledge” (SV. 181), “this ignorance is without any support. It is opposed to all logic. It cannot endure inquiry in the same way as darkness cannot endure the sun” (NS. 3.66). And also - “on the mere rise of the true knowledge generated by the sentence ‘That thou art’, nescience, along with its effects, was not, is not, and will not be” (SV. 183).

Śuktiraupyavat: like silver in a shell, silver appearing due to superimposition.

सतो भिन्नमभिन्नं वा न दीपस्य प्रभा यथा।

न सावयवमन्यद्वा बीजस्याङ्कुरवत्त्वचित्॥३०८॥

Like the light of a lamp, it is not different nor non-different from the real; like the sprout of a seed, it is not with or without parts. 308.

Na sāvayavam: not with parts because it is beginningless; being with parts brings about the condition of being produced like the sprout.

Na anyat vā: and not otherwise, without parts; being partless, it is not possible to say there is applicability of the absence of modification, unlike the seed; therefore, it is indescribable.

अत एतदनिर्वाच्यमित्येव कवयो विदुः।

समष्टिव्यष्टिरूपेण द्विधाज्ञानं निगद्यते॥३०९॥

Therefore, wise people know this as indescribable indeed. Ignorance is said to be twofold in its form as collective and individual. 309.

Māyā - collective ignorance

नानात्वेन प्रतीतानामज्ञानानामभेदतः।

एकत्वेन समष्टिः स्याद्भूरुहाणां वनं यथा॥३१०॥

Those ignorances, which are declared to be many, are seen with oneness as the aggregate due to their non-difference, like many trees are one forest. 310.

Bhūruhāṇām: of those which grow in the earth, of trees.

Just as, with the desire to describe a group of trees, the designation indicating oneness is 'forest'; so too, with the desire to describe the collection of ignorances belonging to the individual - which appear as many with the difference of the limiting adjunct of the inner instrument - the designation indicating oneness is 'collective ignorance'.

इयं समष्टिरुत्कृष्टा सत्त्वांशोत्कर्षतः पुरा।

मायेति कथ्यते तज्ज्ञैः शुद्धसत्त्वैकलक्षणा॥३११॥

This aggregate, due to the abundance of the *sattva* aspect, is superior. It is known by its knowers as *māyā*, characterised by pure *sattva*. 311.

Iyaṃ samaṣṭiḥ: this aggregate ignorance, the collection of ignorances of individuals.

Tajjñaiḥ: by its knowers, by Vedantic thinkers.

Śuddhasattvaikalakṣaṇā: that aggregate of which the characteristic is pure *sattva*, that; free from *rajas* and *tamas*.

Māyā: the accomplishment of the impossible, the conditioning of *Īśvara*.

Īśvara

मायोपहितचैतन्यं साभासं सत्त्वबृंहितम्।

सर्वज्ञत्वादिगुणकं सृष्टिस्थित्यन्तकारणम्।

अव्याकृतं तदव्यक्तमीश इत्यपि गीयते॥३१२॥

Consciousness delimited by *māyā*, together with the reflection of consciousness, endowed with an abundance of *sattva* and with the qualities of omniscience etc.; the cause of creation, sustenance and destruction, (whose limiting adjunct is the) unmanifest, and is glorified as the Lord. 312.

Māyopahitacaitanyaṃ: that consciousness of which the limiting adjunct is *māyā*.

Sattvabṛmhitam: grown, increased by *sattva*.

Sarvajñatvādiguṇakam: whose qualities begin with omniscience; that. By the word ‘*ādi*’ is the rulership of all, controllership from within of all, all powerful, etc.

Sṛṣṭisthityantakāraṇam: the cause of the modifications of creation, sustenance and end of the world, that is well known in the *śruti*.

Avyākṛtam: whose conditioning is the unmanifest.

Īśaḥ: endowed with the six glories.

सर्वशक्तिगुणोपेतः सर्वज्ञानावभासकः।

स्वतन्त्रः सत्यसङ्कल्पः सत्यकामः स ईश्वरः॥३१३॥

तस्यैतस्य महाविष्णोर्महाशक्तेर्महीयसः।

सर्वज्ञत्वेश्वरत्वादिकारणत्वान्मनीषिणः।

कारणं वपुरित्याहुः समष्टिं सत्त्वबृंहितम्॥३१४॥

He who is endowed with the attribute of omnipotence, the illuminator of all knowledge, completely independent, whose resolve is true and whose desire is fulfilled; He is the Lord. 313.

Due to it being the cause of omniscience and rulership of this all pervading Lord, whose powers are great and who is pre-eminent, wise people call that aggregate with an abundance of sattva the 'causal body'. 314.

Sarvaśaktiguṇopetaḥ: all power itself is the attribute, endowed with that.

Sarvajñānāvabhāsakaḥ: the illuminator of all knowledges, the witness of all.

Svatantraḥ: completely independent of all, not dependent on *māyā*.

Mahīyasaḥ: who is eminently great, "greater than the great" (*Kaṭha Up.* 1.2.20).

Manīṣiṇaḥ: those who are possessed of intelligence, those people for whom knowledge is arisen.

"Know that nature is surely *māyā* and the Lord of *māyā* is the supreme Lord" (*Śve. Up.* 4.10), "unfailing desires, unfailing will" (*Ch. Up.* 8.1.5), "this is the Lord of all; He is omniscient; He is the inner director; He is the source of all; He is verily the place of origin and dissolution of all beings" (*Mā. Up.* 6), "(he) is the Inner Controller - your own self and immortal" (3.7.3), "He who is omniscient in general and all-knowing in detail and whose austerity is constituted by knowledge" (*Mu. Up.* 1.1.9), "he has duly allotted the (respective) duties to the eternal years (creators)" (*Īśa Up.* 8), "All faces, heads and necks are His. He dwells in the hearts of all beings. He is all-pervading and therefore omnipresent and auspicious" (*Śve. Up.* 3.11), "That Truth who is the creator of this entire universe, the knowledge of the whole universe, the source of Himself, omniscient, the creator of time, the repository of all virtues and all knowledge, the lord of all matter and spirit, the controller of all the *guṇas*, is the cause of *saṃsāra*, liberation, existence and bondage" (*Śve. Up.* 6.16), thus such *śruti*s describe the nature of that *Īśvara*.

आनन्दप्रचुरत्वेन साधकत्वेन कोशवत्।

सैषानन्दमयः कोश इतीशस्य निगद्यते॥३१५॥

Like a cocoon, being a covering and an abundance of bliss, this is also called the bliss sheath of the Lord. 315.

Kośavat: like a sheath, like the cocoon of a silkworm.

Ānandapracuratvena: abundance, muchness, large amount of happiness, by being that.

That by which the state of being Brahman and unconditioned-ness of the Lord is not known by individuals, that indeed is the covering of the Lord.

सर्वोपरमहेतुत्वात्सुषुप्तिस्थानमिष्यते।

प्राकृतः प्रलयो यत्र श्राव्यते श्रुतिभिर्मुहुः॥३१६॥

Due to being the cause of complete dissolution, it is known as the deep sleep state; it is that in which the dissolution in *prakṛti* is repeatedly spoken of by the śrutis. 316.

Sarvoparamahetutvāt: due to being the cause of withdrawal, dissolution of all living creatures.

“This is verily the place of origin and dissolution of all beings” (Mā. Up. 6), “in Him alone the three ‘cities’ go back into dissolution” (Kai. Up. 14), thus by the śruti. “All beings, oh Kaunteya, go into my nature at the end of a cycle; at the beginning of the next cycle, I bring them forth again” (BG 9.7), thus by the smṛti also. Dissolution in prakṛti is “when (everything), beginning with mahat and ending in viśeṣa, goes into dissolution, that is called dissolution in prakṛti by those who ponder over time”.

Avidyā - individual ignorance

अज्ञानं व्यष्ट्यभिप्रायादनेकत्वेन भिद्यते।

अज्ञानवृत्तयो नाना तत्तद्गुणविलक्षणाः॥३१७॥

वनस्य व्यष्ट्यभिप्रायाद्भूरुहा इत्यनेकता।

यथा तथैवाज्ञानस्य व्यष्टितः स्यादनेकता॥३१८॥

With reference to the individual, ignorance is divided into many; the manifestations of ignorance are different as they are variegated by nature with the *guṇas*. 317.

Just as the trees of a forest are many with reference to the individual (trees), so too, there is manyness of ignorance with reference to the individual. 318.

Ajñānaṃ: the collective/aggregate ignorance.

Vyaṣṭi-abhiprāyāt: with reference to the individual, with reference to each ignorance. “On account of false notions the supreme Being is seen as manifold” (*Bṛ. Up. 2.5.19*), thus by the śruti.

Ajñānavṛttayaḥ: the modes of being, manifestations of ignorance, with veiling and projection.

Of that ignorance which is the material cause of the entire creation beginning with waking, even though its oneness is not transacted with, due to it being the cause of the individual ignorances and the collections of effect and instruments (gross and subtle bodies), it is treated as many with the desire to speak of each one.

व्यष्टिर्मलिनसत्त्वैषा रजसा तमसा युता।

ततो निकृष्टा भवति योपाधिः प्रत्यगात्मनः॥३१९॥

This individual (ignorance) is impure sattva, being mixed with rajas and tamas. Therefore it is inferior; that which is the limiting adjunct of the innermost Self.

319.

Rajasā tamasā yutā: mixed with rajas and tamas, overcome by rajas and tamas.

This limiting adjunct, due to the predominance of impressions of agitation, is inferior. Representing the tree, the individual (ignorance), the limiting adjunct of the innermost Self is inferior, impure sattva. Representing the forest, the aggregate (ignorance), the limiting adjunct of the supreme Self is superior, pure sattva.

The innermost Self

चैतन्यं व्यष्ट्यवच्छिन्नं प्रत्यगात्मेति गीयते।

साभासं व्यष्ट्युपहितं सत्तादात्म्येन तद्गुणैः॥३२०॥

अभिभूतः स एवात्मा जीव इत्यभिधीयते।

किञ्चिज्ज्ञत्वानीश्वरत्वसंसारित्वादिधर्मवान्॥३२१॥

Conditioned by individual (ignorance), consciousness is declared as the innermost Self. That Self alone which has individual ignorance as its limiting adjunct, together with the reflection of consciousness, being identified and overcome by the qualities, is called the individual (*jīva*); it has the attributes of limited knowledge, powerlessness, and transmigration. 320-321.

Vyaṣṭi-avacchinnaṃ: particularised by individual ignorance, together with it.

Pratyagātmā: the innermost Self, that which is not negated, that whose indicators are Existence, consciousness, bliss.

Iti gīyate: it is declared thus by the śrutis. It is said, “that which pervades, that which accepts, that which consumes objects here, that which is always existing, therefore it is called the Self”.

Vyaṣṭi-upahitaṃ: whose limiting adjunct is individual ignorance, that individual delimited (consciousness).

Tadguṇaiḥ: by the qualities of individual ignorance. “But the soul comes to have such appellations because of the dominance of the modes of that intellect; this is just as in the case of the supreme Self” (BS 2.3.29), thus by the sūtra.

अस्य व्यष्टिरहङ्कारकारणत्वेन कारणम्।

वपुस्तत्राभिमान्यात्मा प्राज्ञ इत्युच्यते बुधैः॥३२२॥

प्राज्ञत्वमस्यैकाज्ञानभासकत्वेन सम्मतम्।

व्यष्टिर्निकृष्टत्वेनास्य नानेकाज्ञानभासकम्॥३२३॥

This is known as ‘*prājñā*’ by wise people: one who is identified with this individual ignorance, which, being the cause of the ego of this individual, is called the causal body. 322.

The individuality of this *prājñā* is accepted as it is the illuminator of one ignorance; due to the inferiority of the individual (ignorance), it is not the illuminator of many. 323.

Ahaṅkāra-kāraṇatvena: by being the cause of the ego, of limitation.

Prājñā is generally ignorant as it is the effect of ignorance; or, one who has a high degree of knowledge is *prajñā*, and *prajñā* alone is *prājñā*.

स्वरूपाच्छादकत्वेनाप्यानन्दप्रचुरत्वतः।

कारणं वपुरानन्दमयः कोश इतीर्यते॥३२४॥

The causal body, by concealing one's true nature and due to an abundance of bliss, is known as the *ānandamaya kośa* (bliss sheath). 324.

Svarupācchādakatvena: concealing the true nature of the *jīva* as unlimited, absolutely complete, infinite consciousness.

There in deep sleep, even without giving up one's own nature, endowed with lack of discrimination, the movement of the mind, everything becomes one.

अस्यावस्था सुषुप्तिः स्याद्यत्रानन्दः प्रकृष्यते।

एषोऽहं सुखमस्वाप्सं न तु किञ्चिदवेदिषम्॥३२५॥

इत्यानन्दसमुत्कर्षः प्रबुद्धेषु प्रदृश्यते।

समष्टेरपि च व्यष्टेरुभयोर्वनवृक्षवत्॥३२६॥

अभेद एव नो भेदो जात्येकत्वेन वस्तुतः।

अभेद एव ज्ञातव्यस्तथेशप्राज्ञयोरपि॥३२७॥

The state of this individual is deep sleep, where bliss is increased. "I slept well; I did not know anything"; thus the abundance of bliss is seen in those who awake. Like there is non-difference between the forest and the tree, there being oneness with the species, so too of both the aggregate and the individual ignorance, there is no difference; the same non-difference should be known of the Lord and the individual also. 325-327.

The recollection of ignorance of one awakened from sleep and the abundance of bliss, of that reflected in the ignorance-thought is clearly seen in those awakened.

Jāti-ekatvena: by the species and oneness, of the species and the individual.

Of the primary ignorance relating to the Lord and of ignorance particularised only by impressions relating to the individual, with reference to the individual and aggregate even if there is a difference, in reality there is non-difference, like the forest and the tree or the space particularised by them, of the Lord particularised by the causal limiting adjunct and of the *prājñā* particularised by the limiting adjunct of the effect.

It is said “the individual has the limiting adjunct of effect; the Lord has the limiting adjunct of cause. Giving up cause and effect, infinite knowledge remains” (*Anubhūti Prakāśa* 10.61).

सत्युपाध्योरभिन्नत्वे क्व भेदस्तद्विशिष्टयोः।

एकीभावे तरङ्गाढ्योः को भेदः प्रतिबिम्बयोः॥३२८॥

If the limiting adjuncts are not different, where is the difference between those delimited by them? When there is oneness of the wave and the ocean, what difference is there in their reflections? 328.

Upādhyoḥ: of the two individual and aggregate limiting adjuncts.

Tadviśiṣṭayoḥ: of those which are characterised by them; of consciousness delimited by them.

The oneness of the individual and the Lord is explained with an example.

Ekībhāve: when they exist in a state of oneness, in that.

In the reflections which have obtained existence, what difference is there? There is no real difference.

अज्ञानतदवच्छिन्नाभासयोरुभयोरपि।

आधारः शुद्धचैतन्यं यत्तत्तुर्यमितीर्यते॥३२९॥

Consciousness is the substratum of both ignorance and the reflection particularised by it; that is the fourth, thus it is said. 329.

Ajñāna-tadavacchinna-ābhāsayoḥ: of ignorance and the reflections particularised by it; of the limiting adjunct and consciousness particularised by it.

That consciousness is not particularised, of the nature of truth, knowledge etc.; the real in which the unreal is superimposed, with respect to *viśva*, *tajasa* and *prājñā*, or with respect to *vaiśvānara*, *hiraṇyagarbha* and *īśvara*, is the fourth; Itself, it is “the

peaceful, the auspicious, the non-dual.” (Mā. Up. 7), thus by the śruti it is without a second indeed.

Creation of the world

एतदेवाविविक्तं सदुपाधिभ्यां च तद्गुणैः।

महावाक्यस्य वाच्यार्थो विविक्तं लक्ष्य इष्यते॥३३०॥

This alone, undifferentiated from the limiting adjuncts and their attributes, is the direct meaning of the mahāvākya; differentiated, it is the implied meaning.

330.

Etad eva: this alone, which exists as the support, pure consciousness, the fourth.

Upādhibhyām: with the limiting adjuncts of aggregate and individual ignorance.

Aviviktaṁ sat: being undifferentiated, unseparated from the attributes of the two limiting adjuncts; together with ignorance and consciousness delimited by it.

That indication is described by Śrī Śaṅkarācārya - “if there is an inconsistency with other evidences in accepting the directly expressed meaning of a word, the sense consistent with the word meaning clearly intelligible by itself is the implied/suggestive meaning” (*Vākya Vṛtti*, 47).

अनन्तशक्तिसम्पन्नो मायोपाधिक ईश्वरः।

ईक्षामात्रेण सृजति विश्वमेतच्चराचरम्॥३३१॥

Endowed with limitless powers, the Lord whose limiting adjunct is *māyā* creates this moving and non-moving universe by resolve alone. 331

Māyopādhikaḥ: whose limiting adjunct is *māyā* that is indescribable, of the nature of the three guṇas, the root ignorance.

Īśvaraḥ: the Lord, whose desire is true, whose resolve is true.

Viśvaṁ: universe, the gross and subtle creation.

“He wished, ‘let me be many, let me be born’. He undertook a deliberation. Having deliberated, he created all this that exists” (*Tai. Up. 2.6.1*), “That saw, ‘I shall become many. I shall be born’.” (*Ch. Up. 6.2.3*), “He deliberated” (*Pr. Up. 6.3*), “I am one, may I become many”, “He created all”.

अद्वितीयस्वमात्रोऽसौ निरुपादान ईश्वरः।

स्वयमेव कथं सर्वं सृजतीति न शङ्क्यताम्॥३३२॥

‘This Lord is without a second, Himself alone, without a material cause; how does He create everything?’. It should not be doubted thus. 332.

‘*Mātrac*’ is in the sense of alone. Without a second, free from difference either of the same or of a different kind and of internal, one alone.

निमित्तमप्युपादानं स्वयमेव भवन्प्रभुः।

चराचरात्मकं विश्वं सृजत्यवति लुम्पति॥३३३॥

The Lord, Himself being the efficient and material cause, creates, protects and destroys the moving and non-moving universe. 333.

Prabhuḥ: the Lord, capable of making, not making or differently making the world, all-capable, capable of making even a blade of grass into a thunderbolt.

Here, this should be considered. In the śruti the indicator of Brahman is spoken of - *“that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. Seek to know That. That is Brahman.”* (Tai. Up. 3.1), and also, *“Oh dear one, all these beings have Existence as their root. Existence is their abode. Existence is their place of merger.”* (Ch. Up. 6.8.4). In the sūtra also, *“that from which the birth etc of this universe ensues”* (BS, 1.1.2), having spoken of the indicator of Brahman, *“Since the scriptures are its valid means of knowledge”* (BS 1.1.3), thus the authority is also said. Then how is Īśvara the non-different efficient and material cause? It is said - Brahman is free from attributes, free from differences of the same kind etc., unborn, different from cause and effect; therefore, it cannot be the cause of creation. *“It did not originate from anything, nor did anything originate from It”* (Kaṭha Up. 1.2.18), *“that Brahman is without antecedent and without consequent, without interior and without exterior. This self, which experiences everything, is Brahman.”* (Br. Up. 4.2.19), thus by the śruti. Even so, in the proximity of indescribable *māyā*, what is impossible? Since the paramount object of which the śruti desires to speak is the knowledge of the identity of the attributeless Brahman and the Self, therefore having given the direct indicator, *“Brahman is truth, knowledge and infinite”* (Tai. Up. 2.1.1), the śruti then expounds the indirect indicator of Brahman as the cause of the birth etc. of the world.

That alone is explained further -

स्वप्राधान्येन जगतो निमित्तमपि कारणम्।

उपादानं तथोपाधिप्राधान्येन भवत्ययम्॥३३४॥

This Lord, with Itself (consciousness) predominant, is the efficient cause of the world; with the predominance of the limiting adjunct (*māyā*), it also becomes the material cause. 334.

यथा लूता निमित्तं च स्वप्रधानतया भवेत्।

स्वशरीरप्रधानत्वेनोपादानं तथेश्वरः॥३३५॥

As an insect is the efficient cause with itself predominant, and with the predominance of its body is the material, so too is Īśvara. 335.

Svapṛādhānatayā: with itself predominant, with the consciousness aspect predominant.

Svaśarīrapradhānatvena: with its own body predominant, with the inert aspect predominant.

“As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from the living man issues out hair on the head and on the body, so out of the Immutable does the universe emerge here” (Mu. Up. 1.1.7), thus by the śruti.

By knowledge of one, there is knowledge of all: such is the proposition of the upaniṣads. *“Through which the unheard becomes heard, the unthought becomes thought of, the unknown becomes known. Oh venerable sir, in what way is that instruction imparted?” (Ch. Up. 6.1.3), “oh venerable sir, (which is that thing) which having been known, all this becomes known?” (Mu. Up. 1.1.3).* That is established only when that is the material and efficient cause. Therefore, there is a non-different efficient and material cause of the world. By the sūtras, *“(Brahman must be) the material cause as well, so as not to contradict the proposition and the illustration” (BS. 1.4.23), “there is non-difference of cause and effect on account of the texts about origin etc.” (BS 2.1.14).* Since liberation is explained as abidance in That, therefore that cause ought to be completely free of all limiting adjuncts, free of attributes and void of all limitations. According to the sūtra, *“Because liberation is promised for one devoted to That” (BS 1.1.7).* By the etymology of the word ‘*svapiti*’, in deep sleep the individual as though becomes absorbed in the self, *“he attains his own Self” (Ch. Up. 6.8.1),* thus by the śruti. There, by the word ‘*sva*’ the Self, that which is called Existence is

understood. That which was said, “*Its cause, the supreme Brahman, is eternal like clay etc*” (19), that is eternal with respect to the effect, not independent (of it). The transience of the creation is not possible if Brahman is the material. Changeless Brahman as the material cause is also not possible. If Brahman is partless, there is a contradiction with the śruti which points it out as the material of the world. If it is with parts, there is a contradiction with the śruti which points it out as partless. Many-ness is illogical in the Real. Therefore, by accepting that name, form and modification are projected by ignorance, creation in Brahman which is partless, changeless and free from all phenomena is expressed accordingly¹⁷; it is not established. Since the creation is an appearance in Brahman, it is seen to attain another form without giving up its own nature. This changing world is the apparent effect of the changeless Brahman.

तमःप्रधानप्रकृतिविशिष्टात्परमात्मनः।

अभूत्सकाशादाकाशमाकाशाद्वायुरुच्यते॥३३६॥

Due to being variegated by that *prakṛti* of which *tamas* is predominant and the proximity of the Supreme Self, space came into being. From space, air; thus it is said. 336.

“*From that indeed from this self space came into being. From space, air*” (Tai. Up. 2.1), thus by the śruti.

However, how is there production of space etc. with predominance of the attribute of *tamas* alone as the original ignorance, *māyā*, is of the nature of the three *guṇas*? Doubting thus, it is said - due to the visibility of increased inertia in the five great elements, there is the predominance of *tamas* of their cause; even so, the existence of *rajas* and *sattva* should be seen in slight measure.

But - due to it being a partless substance, space is not produced, like the Self. If this is the case, no (it is not true), due to the contradiction with śruti and with inference. Space is produced, because it is an element, being great, like the great earth.

वायोरग्निस्तथैवाग्रेरापोऽद्भ्यः पृथिवी क्रमात्।

शक्तेस्तमःप्रधानत्वं तत्कार्ये जाड्यदर्शनात्॥३३७॥

¹⁷ The description of creation in the scriptures is only a restatement of what is ignorantly understood by people. It is not something which the scriptures want to teach (as Real).

आरभन्ते कार्यगुणान्ये कारणगुणा हि ते।

एतानि सूक्ष्मभूतानि भूतमात्रा अपि क्रमात्॥३३८॥

Thus, in sequence, from air, fire; from fire, water; from water, earth. Due to the visibility of inertia in the effects, the predominance of tamas is inferred in *māyā*. The attributes of the cause alone produce the attributes of the effect. These subtle elements, in sequence, are also the *mātra* of the elements. 338.

“From air was born fire. From fire was created water. From water sprang up earth” (*Tai. Up. 2.1*).

Tatkārye: in the effects of *māyā*, in space etc.

The subtle body

एतेभ्यः सूक्ष्मभूतेभ्यः सूक्ष्मदेहा भवन्त्यपि।

स्थूलान्यपि च भूतानि चान्योन्यांशविमेलनात्॥३३९॥

From these subtle elements, the subtle bodies and the grossified five elements are born by the mutual mixture of the aspects. 339.

Etebhyah: from these, from the ungrossified five great elements.

Anyonyāṁśavimelanāt: (fifth is in the meaning of third (case)).

Sthūlāni bhūtāni: the grossified, five elements also which are able to be experienced.

अपञ्चीकृतभूतेभ्यो जातं सप्तदशाङ्गकम्।

संसारकारणं लिङ्गमात्मनो भोगसाधनम्॥३४०॥

The subtle body which has seventeen components, which is the cause of transmigration and the means for experience of the individual, is produced from the subtle elements. 340.

“The subtle body, which is the instrument of experience, is constituted of five *prāṇas*, the ten organs, the mind and the intellect, formed from the rudimentary elements as

they exist before their five-fold division and mutual combination with one another” (Ātmabodha, 13).

श्रोत्रादिपञ्चकं चैव वागादीनां च पञ्चकम्।

प्राणादिपञ्चकं बुद्धिमनसी लिङ्गमुच्यते॥३४१॥

The five organs of perception, five organs of action, the five vital airs, the intellect and the mind are called the subtle body. 341.

Śrotrādipañcakam: the five of which the ear is the first.

Vāgādīnām: those organs of action of which speech is the first.

Prāṇādipañcakam: the five of which *prāṇa* is the first.

‘Which makes the hidden known’: by this etymology, being directly illumined by the Witness, it is an indicator of the Self, Consciousness, because it is that which makes the Self known; like smoke is the indicator of fire.

Aggregate	Parts	Name
Five beginning with the ear	Ear, skin, eye, tongue, nose	Five organs of perception
Five beginning with speech	Speech, feet, hands, reproductive organ, excretory organ	Five organs of action
Five beginning with <i>prāṇa</i>	<i>Prāṇa</i> , <i>apāna</i> , <i>vyāna</i> , <i>udāna</i> , <i>samāna</i>	Five vital airs
Intellect and mind	Intellect, mind	Inner instrument

श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि पञ्च जातानि।

आकाशादीनां सत्त्वांशेभ्यो धीन्द्रियाण्यनुक्रमतः॥३४२॥

The five organs of knowledge: the ear, skin, eye, tongue and nose, are born from the *sāttvika* aspects of the subtle elements beginning with space, in sequence. 342.

The inner instrument

आकाशादिगताः पञ्च सात्त्विकांशाः परस्परम्।

मिलित्वैवान्तःकरणमभवत्सर्वकारणम्॥३४३॥

The five *sāttvika* aspects existing in space etc., having mutually combined with each other, became the inner instrument, the cause of all. 343.

Sarvakāraṇam: the cause of all joys and sorrows.

This inner instrument alone is the cause of all erroneous notions. It is said, “first the individual is imagined and then the different objects, external and mental. The individual gets his memory in accordance with the kind of thought-impressions he has.” (*Mā. Kā. 2.16*). So too the śruti, “the mind alone is the cause of bondage and liberation for human beings” (*Am. Up. 2*).

प्रकाशकत्वादेतेषां सात्त्विकांशत्वमिष्यते।

प्रकाशकत्वं सत्त्वस्य स्वच्छत्वेन यतस्ततः॥३४४॥

Since it is the illuminator of these, it is considered to be an effect of the *sāttvika* aspects; because *sattva* is extremely pure, it is that which illumines.

344.

Eteṣāṃ: of these; of the organs of perception and the objects of the inner instrument. “Of *sattva* is born knowledge” (*BG 14.17*), “when the light of knowledge shines at all the openings of the senses in this body, one may know that *sattva* is dominant,” (*BG 14.11*), thus by the *smṛti* the relationship of *sattva* with knowledge is taught.

तदन्तःकरणं वृत्तिभेदेन स्याच्चतुर्विधम्।

मनो बुद्धिरहङ्कारश्चित्तं चेति तदुच्यते॥३४५॥

सङ्कल्पान्मन इत्याहुर्बुद्धिरर्थस्य निश्चयात्।

अभिमानादहङ्कारश्चित्तमर्थस्य चिन्तनात्॥३४६॥

That inner instrument is fourfold according to the difference in function: it is called the mind, intellect, ego and memory. 345.

Due to indecision, it is the mind; due to determination of objects, the intellect; due to identity as the doer, the ego; due to recollection, the memory; thus say the wise. 346.

मनस्यपि च बुद्धौ च चित्ताहङ्कारयोः क्रमात्।

अन्तर्भावोऽत्र बोद्धव्यो लिङ्गलक्षणसिद्ध्ये॥३४७॥

The inclusion of the memory and the ego in the mind and intellect respectively should be known to establish the indicator of the subtle body. 347.

Liṅgalakṣaṇasiddhaye: for the establishment of the indicator of the subtle body, that which has seventeen limbs.

Of the memory which is of the nature of recollection, (its) inclusion in the mind; and also of the ego which is of the nature of limitation or pride, (its) inclusion in the intellect should be known.

How is the inclusion of the memory and ego established? It is said -

चिन्तनं च मनोधर्मः सङ्कल्पादिर्यथा तथा।

अन्तर्भावो मनस्येव सम्यक्चित्तस्य सिद्ध्यति॥३४८॥

देहादावहमित्येव भावो दृढतरो धियः।

दृश्यतेऽहङ्कृतेस्तस्मादन्तर्भावोऽत्र युज्यते॥३४९॥

Just as resolve etc. is the quality of the mind, so too is recollection; thus the inclusion of memory in the mind alone is properly established. 348.

The extremely firm notion of “I” in the body etc. is seen of the intellect; therefore, the inclusion of the ego here is logical. 349.

Cintanam ca, recollection also, of an object or of Brahman, is the function of the mind. *Dehādau*: in the body etc., in the three bodies.

Dṛḍhātaraḥ bhāvaḥ: extremely firm erroneous impression.

तस्मादेव तु बुद्धेः कर्तृत्वं तदितरस्य करणत्वम्।

सिद्ध्यत्यात्मन उभयाद्धिद्यात्संसारकारणं मोहात्॥३५०॥

Therefore, indeed, the doership of the intellect and the instrument-nature of that which is other (the mind) is established. The cause of *saṃsāra* should be known as delusion of both agency and instrument regarding the Self. 350.

Mohāt: due to delusion, due to the power of ignorance; 'I am the doer; with the instrument of resolve, the mind, I do everything', thus, such ignorance.

Samśārakāraṇam: is the cause of *saṃsāra*, the cause of birth and death, of going between this and higher worlds.

The intellectual sheath

विज्ञानमयकोशः स्याद् बुद्धिर्ज्ञानेन्द्रियैः सह।

विज्ञानप्रचुरत्वेनाप्याच्छादकतयात्मनः॥३५१॥

विज्ञानमयकोशोऽयमिति विद्वद्भिरुच्यते।

अयं महानहङ्कारवृत्तिमान्कर्तृलक्षणः॥

सर्वसंसारनिर्वोढा विज्ञानमयशब्दभाक्॥३५२॥

The intellectual sheath is the intellect with the organs of knowledge. Due to the preponderance of knowledge and by concealment, it is known by the wise that this is the intellectual sheath of the Self. This (sheath), whose thought takes the shape of the ego and whose character is the doer is the sustainer of *saṃsāra*, known as the intellectual sheath. 351-352.

Jñānendriyaiḥ saha: together with the organs of perception beginning with the ears, skin etc.

Vijñānapracuratvena: thus the ‘*maya*’ affix is in the meaning of abundance; due to the preponderance of knowledge, it is *vijñānamaya*.

But due to the nature of the Self as infinite and unlimited by time or space, how is its concealment possible by any not-Self? If so, that is true; it is not possible. Even so, the sheaths are able to pose an obstacle to the understanding of the Self. “*The self-existent Lord destroyed the outgoing senses. Therefore, one sees the outer things and not the inner Self.*” (*Kaṭha Up. 2.4.1*). The sheaths hide one’s capacity to discriminate. *Vijñānamayaśabdabhāk*: discussed with the abundance of knowledge as *vijñānamaya*; that which possesses that which is *vijñānamaya* and the name.

Samśāra is characterised by doership and enjoyership, born of the delusion of limitation. “I am born; I will die, I am the son of so-and-so; I belong to these; these are my relatives, wealth, son, wife etc.; I am happy and sorrowful”, such projection born of countless delusions is *saṁsāra*; the sustainer of that is the sheath called *vijñānamaya*.

This description of *saṁsāra* is now elaborated upon with three verses -

अहं ममेत्येव सदाभिमानं

देहेन्द्रियादौ कुरुते गृहादौ।

जीवाभिमानः पुरुषोऽयमेव

कर्ता च भोक्ता च सुखी च दुःखी॥३५३॥

This person alone, who is always identified as an individual, conceives of oneself in the body and senses, and thinks of home etc. as ‘mine’; he is the doer and enjoyer, he is joyful and sorrowful. 353.

Jīvābhimānaḥ: who has identification with limitation; “I am an individual”, one who identifies thus.

Sadā: always, in three periods of time, in all states.

Dehendriyāḍau: in that assembly of vital air, mind and intellect of which the body and senses are first.

Grhāḍau: in that which begins with home, the collection of woman, child, wealth etc.

The performer of *dharma* is the experiencer of merit and is happy; the performer of *adharma* is the experiencer of demerit and is unhappy. The Self which is not the doer or the experiencer is neither joyful nor sorrowful.

स्ववासनाप्रेरित एव नित्यं

करोति कर्मोभयलक्षणं च।

भुङ्क्ते तदुत्पन्नफलं विशिष्टं

सुखं च दुःखं च परत्र चात्र॥३५४॥

Prompted by one's own impressions, one performs both types of action and experiences their respective results of joy and sorrow here and elsewhere.

354.

Ubhayalakṣaṇam karma: action characterised by both; enjoined and prohibited; **ca**, and, of the nature of *dharma* and *adharma*.

This person identified as an individual; having become helpless, he experiences. "In the case of one who is free from the notions of 'I' and 'mine' in the body, sense organs and so on, the agent of knowledge being incongruous, the functioning of the means of knowledge becomes incongruous as well. Indeed, no activity like perception ensues without employing the sense organs", thus by Śrī Saṅkarācārya it is explained that saṃsāra is of the nature of doership, enjoyership and knowership, which are of the ignorance.

नानायोनिःसहस्रेषु जायमानो मुहुर्मुहुः।

प्रियमाणो भ्रमत्येष जीवः संसारमण्डले॥३५५॥

This individual, repeatedly being born and dying in various countless thousands of births, wanders in the cycle of transmigration. 355.

The mental sheath

मनो मनोमयः कोशो भवेज्ज्ञानेन्द्रियैः सह।

प्राचुर्यं मनसो यत्र दृश्यतेऽसौ मनोमयः॥३५६॥

The mind together with the organs of perception is the mental sheath; it is where the predominance of the mind is seen. 356.

चिन्ताविषादहर्षाद्याः कामाद्या अस्य वृत्तयः।

मनुते मनसैवैष फलं कामयते बहिः।

यतते कुरुते भुङ्क्ते तन्मनः सर्वकारणम्॥३५७॥

Its thoughts are worry, dejection, joy, and desire etc.; by this mind alone does one think, desire an external result, strive, act, and experience. That mind is the cause of all. 357.

Cintāviṣādaharṣādyāḥ: the thoughts of which worry, dejection, joy are the first. Or, due to the poison of worry, sorrow etc. “Between the funeral pyre and worry, worry is more powerful. The funeral pyre burns the dead; worry burns the living.”

Kāmādyāḥ: desire, anger, greed, delusion, etc.

“As one desires, so one resolves; as one resolves, so one acts; one attains the results of the work one does.” (Br. Up. 4.4.5). Therefore, this person is full of desire alone. It is said by Bhagavān also - “oh Partha, all the desires of the mind” (BG 2.55), “desires born of resolve” (BG 6.24).

मनो ह्यमुष्य प्रवणस्य हेतु -

रन्तर्बहिश्चार्थमनेन वेत्ति।

शृणोति जिघ्रत्यमुनैव चेक्षते

वक्ति स्पृशत्यत्ति करोति सर्वम्॥३५८॥

The mind alone is indeed the cause of this individual being drawn toward external objects. By this alone one knows internal and external objects. By this alone one hears, smells, sees, speaks of, touches, consumes and acts. 358.

Amuṣya: of this person who is bound.

Antarbahiḥ ca arthaṃ veti: one knows the subtle objects internally and gross objects externally, born of desire.

When the mind becomes free from agitation, then as it knows external objects, so it experiences happiness within; therefore the mind, being the cause of all knowledge, is the cause of all: thus it is said.

बन्धश्च मोक्षो मनसैव पुंसा -
मर्थोऽप्यनर्थोऽप्यमुनैव सिध्यति।
शुद्धेन मोक्षो मलिनेन बन्धो
विवेकतोऽर्थोऽप्यविवेकतोऽन्यः॥३५९॥

Bondage and liberation, joy and sorrow are all obtained by this mind alone.

With the pure mind, there is liberation; with the impure, bondage. Through discrimination, the supreme is attained; through indiscrimination, sorrow. 359.

Manasā eva: by the mind alone they are; they are projected. “The mind alone is the cause of bondage and liberation for human beings. The mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free.” (Am. Up. 2).

“The mind indeed is said to be of two types only: impure with thoughts of desire, and pure, devoid of desire.” (Am. Up. 1). Thus the śruti alone speaks of the pure mind being the cause of liberation, and the impure mind being the cause of bondage. *Arthaḥ*: the attainment of the supreme goal of human life.

Avivekataḥ, from indiscrimination one becomes unfit for the supreme goal of human life. When overcome by rajas and tamas, then it is impure; when sattva is predominant, then it is pure. With a pure mind, there is liberation for man; with an impure mind, bondage: this is established through the śruti. “But he does not attain that goal, who, being associated with a non-discriminating intellect and an uncontrollable mind, is ever impure; he attains worldly existence. He, however, who is associated with a discriminating intellect, and being endowed with a controlled mind, is ever pure, attains that goal from which he is not born again.” (Kaṭha Up. 1.3.7-8).

रजस्तमोभ्यां मलिनं त्वशुद्धमज्ञानजं सत्त्वगुणेन रिक्तम्।
मनस्तमोदोषसमन्वितत्वाज्जडत्वमोहालसताप्रमादैः।
तिरस्कृतं सन्न तु वेत्ति वास्तवं पदार्थतत्त्वं ह्युपलभ्यमानम्॥३६०॥

Born from ignorance, the mind is impure, mixed with rajas and tamas and devoid of sattva as it possesses the defect of tamas. Available as covered by

inertia, delusion, idleness and negligence, it does not know the true essence of objects. 360.

(*Tamodoṣasamanvitatvāt*) The fifth case is in the meaning of the cause. *Upalabhyamānaṃ*: made known in the transactional reality. It is said, “*But know tamas to be born of ignorance; it deludes all embodied beings, oh Bhārata. It binds with error, indolence and sleep.*” (BG 14.8). The mind possessing the defect of tamas does not know the truth.

रजोदोषैर्युक्तं यदि भवति विक्षेपकगुणैः
प्रतीपैः कामाद्यैरनिशमभिभूतं व्यथयति।
कथञ्चित्सूक्ष्मार्थावगतिमदपि भ्राम्यति भृशं
मनो दीपो यदुत्प्रबलमरुता ध्वस्तमहिमा॥३६१॥

Just as the light of a lamp is extinguished by a violent wind, so too is the mind, if endowed with the inconducive, agitating defects of rajas such as desire etc., continuously covered. It torments, and somehow is excessively deluded; that which can grasp the subtle. 361.

Kāmādyaiḥ: with desire, anger, greed, delusion etc.

Bhrāmyati: it is deluded; it knows what is contrary, or it knows erroneously.

The effect of tamoguṇa is veiling and of rajoguṇa, agitation. Possessing the defects of tamas, there is inertia: dullness of the assembly of body and senses; foolishness: wrong understanding. Laziness: the non-performance of that which should be done; negligence: inattentiveness, inadvertence. Possessed of them, the mind does not strive for what is good; it does not itself make efforts in service of the preceptor or in the practices of worship, *japa*, meditation etc, nor is it prompted by others also, therefore that censured mind is entirely unable to (engage in) śravaṇa etc.

The disturbed mind possessing the defects of rajas, due to the absence of qualities of tranquillity etc. is incapable of performing śravaṇa etc. Even when śravaṇa etc. are somehow attained, it is incapable of determining the import, of removing doubts and resolving questions raised.

Since the mind tarnished with rajas and tamas is incapable of good -

ततो मुमुक्षुर्भवबन्धमुक्त्यै

रजस्तमोभ्यां च तदीयकार्यैः।

वियोज्य चित्तं परिशुद्धसत्त्वं

प्रियं प्रयत्नेन सदैव कुर्यात्॥३६२॥

Therefore, a seeker of liberation, for freedom from the bondage of saṃsāra, having separated the mind from rajas and tamas and their effects, should always make efforts to make it favourable and endowed with pure sattva. 362.

गर्भावासजनिप्रणाशनजराव्याध्यादिषु प्राणिनां

यद्दुःखं परिदृश्यते च नरके तच्चिन्तयित्वा मुहुः।

दोषानेव विलोक्य सर्वविषयेष्वाशां विमुच्याभित -

श्चित्तग्रन्थिविमोचनाय सुमतिः सत्त्वं समालम्बताम्॥३६३॥

Having repeatedly dwelt on the sorrows seen in birth, death, old age, disease, and in lower worlds; having known them to be defects, and having completely renounced desire for all sense objects, one should take complete refuge in sattva for freedom from the knots of the heart. 363.

Sumatiḥ: one of good thinking born of the scripture.

Yad dukhaṃ paridṛśyate: the afflictions seen, associated with the gross body.

Cittagranthivimocanāya: for freedom from the knot of the mind; or the mind itself is the knot, since it is the cause of superimposition between the Self and the not-Self.

“Perception of evils in birth, death, old age, diseases and pains” (BG 13.8), thus in the Gītā. “When all the knots of the heart are destroyed” (Kaṭha Up 2.3.15). By the word ‘knot’ is meant superimposition of the object and of cognition, or superimposition of the *dharmī* and of attributes, thus both are grasped.

Tranquillity of mind

Whose mind is tranquil; how does it become tranquil? The means to tranquillity of mind is described with (the following) six verses -

यमेषु निरतो यस्तु नियमेषु च यत्नतः।

विवेकिनस्तस्य चित्तं प्रसादमधिगच्छति॥३६४॥

However, one who is ever-engaged in the external and internal disciplines with effort; of that person possessed of discrimination, the mind attains tranquillity. 364.

Tainted by rajas and tamas, the impure mind is fit for transmigration and great sorrow. The external disciplines are “non-injury, truthfulness, non-stealing, continence, non-possession” (Yo. Sū. 2.30). Non-injury is not to harm others by the body, speech or mind. “Non-injury is the highest dharma”, by the smṛti. Truthfulness is to never speak falsehood. “Speak the truth” (Tai. Up. 1.11.1), by the śruti. Non-stealing is not taking away or removing another’s property, or destroying (it). Continence is the non-performance of union and residing with the preceptor. Non-possession is the non-acceptance of any means of enjoyment other than the cause for maintenance of the physical body. The internal disciplines are “purity, contentment, austerity, study of the scripture and dedication to God” (Yo. Sū. 2.32). Purity is cleansing of external dirt through bathing with cleaning aids etc. and of the internal impurities of attachment etc. through adopting a contrary attitude and the practice of seeing the flaws in sense objects. “Giving up that which should not be eaten, association with the virtuous, residing in one’s own dharma: this is known as purity.” Contentment is to be satisfied with whatever is gained by chance. Austerity is of the body, speech and mind. “Reverence to the devas, the twice-born, the preceptors, and wise scholars; cleanliness; guilelessness; continence; non-violence - these are called austerity of the body”, “an utterance that does not offend, is truthful, pleasing, good, and the habitual reading of the scriptures is called austerity of the speech”, “mental calmness, gentleness, silence, self-control, extreme emotional purity - these are called austerity of the mind” (BG 17.14-16). Study of the scriptures is study of one’s own branch, and repetition of the collection of mantras of Om, gāyatrī etc. Dedication to God is the offering of one’s own actions. The mind of one ever engaged in the external and internal disciplines becomes calm.

आसुरीं सम्पदं त्यक्त्वा भजेद्यो दैवसम्पदम्।

मोक्षैककाङ्क्षया नित्यं तस्य चित्तं प्रसीदति॥३६५॥

With liberation as the sole desire, one who constantly seeks divine qualities, having renounced demonic tendencies, their mind becomes peaceful. 365.

The divine wealth, “fearlessness, mental purity, persistence in the practice of knowledge” (BG 16.1), is said by three verses. Following that, in the same chapter, the demonic attributes are described in detail as that which should be renounced.

परद्रव्यपरद्रोहपरनिन्दापरस्त्रियः।

नालम्बते मनो यस्य तस्य चित्तं प्रसीदति॥३६६॥

Their mind becomes peaceful, whose mind does not take support in another’s wealth, hatred for another, criticism of others, or another’s woman. 366.

Paradravya-paradroha-paranindā-parastriyaḥ: another’s wealth; hatred for others, wishing ill on others; criticism of others, censure, speaking of inexistent faults; another’s woman.

आत्मवत्सर्वभूतेषु यः समत्वेन पश्यति।

सुखं दुःखं विवेकेन तस्य चित्तं प्रसीदति॥३६७॥

One who sees the joys and sorrows of all beings as one’s own, with equality and discernment, their mind becomes peaceful. 367.

Ātmavat: as one’s own self, like one’s own joy and sorrow.

Just as joy is desired for oneself and sorrow is not desired, it is the same for all beings; having known thus, with the speech, mind and actions, one will not cause agitation for others at all, at any time, in any way. “From him the world does not shrink, nor does he shrink from the world” (BG 12.15). “One who sees other women as the mother, others’ wealth as a lump of clay, all beings as their own self; such a person is wise”. With the vision of the Supreme, just as I am void of all limiting adjuncts and free from a relationship with the opposites of joy and sorrow etc., so too are all others free from all relationships. In the same way, otherness is also of an illusory nature, existing in speech only. As my notion of ‘I’ is false, so is that of all others; one who sees thus with discrimination, his mind is peaceful. “Oh Arjuna, He who sees alike pleasure or pain in all beings, on the analogy of his own self, is deemed the supreme Yogi” (BG 6.32), such is the smṛti.

अत्यन्तं श्रद्धया भक्त्या गुरुमीश्वरमात्मनि।

यो भजत्यनिशं क्षान्तस्तस्य चित्तं प्रसीदति॥३६८॥

One who is patient, who continuously seeks the preceptor and the Lord in oneself with supreme faith and devotion, their mind becomes tranquil. 368.

Yah kṣāntaḥ: one who is patient, enduring, forbearing, free from anger/resentment. *Bhaktiā*, with devotion; in the guru, with the understanding he is Īśvara.

“He who has the same supreme devotion for the Guru as for God, to that great person indeed, the meanings which have been spoken are revealed” (Śve. Up. 6.23), thus is the śruti.

शिष्टान्नमीशार्चनमार्यसेवां

तीर्थाटनं स्वाश्रमधर्मनिष्ठाम्।

यमानुषक्तिं नियमानुवृत्तिं

चित्तप्रसादाय वदन्ति तज्ज्ञाः॥३६९॥

Wise people say that food remaining from sacrifice, worship of the Lord, service of respected (learned) ones, pilgrimage, abidance in one's own dharma according to stage of life, attachment to the external disciplines, and observing the internal disciplines (are all) for mental tranquillity. 369.

Tajjñāḥ: those who know that infinite reality; those wise ones, knowers of Brahman. *Svāśramadharmaniṣṭhāṃ*: continuous abidance in one's own dharma according to *varṇa* and *āśrama*, keeping to one's own dharma.

The cause of increase in sattva

कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।

पूतिपर्युषितादीनां त्यागः सत्त्वाय कल्पते॥३७०॥

The abandonment of very bitter, sour, salty, hot, sharp, astringent, burning, foul-smelling and stale food is favourable to sattva. 370.

Kaṭvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ: the word ‘*ati*’, very, is connected to all, beginning with ‘*kaṭu*’. Very bitter, very pungent, neem etc. Very sour; citron. Very salty,

very hot, very sharp; pepper etc. Astringent, dry; millet etc. Burning; mustard seed etc. Those which give pain, grief and illness; their renunciation.

Pūtiparyuṣitādīnām: foul-smelling and stale, old; cooked and kept overnight. By the word 'ādī', leftover/remaining food, and that which is not offered in sacrifice.

श्रुत्या सत्त्वपुराणानां सेवया सत्त्ववस्तुनः।

अनुवृत्त्या च साधूनां सत्त्ववृत्तिः प्रजायते॥३७१॥

By listening to the purāṇas possessed of sattva, service of that which is sāttvika, and emulation of noble people, sattva grows. 371.

It is said, “*The purāṇa, the dharmasāstra propounded by Manu, the Veda with its subsidiaries, and the science of medicine*”, “*Through Itihāsa and Purāṇa, the Veda may be nourished. The Veda fears, ‘one who does not know me will cast me away’*” (MB, 1.1.204), “*Since they culminate in the understanding that the nature of the Self is pure consciousness and that the universe is illusory, the Itihāsas do not cause disturbance to meditation*” (Pañcadaśī 7.122). In the Śrīmad Bhāgavatam, “*sattva develops through the use of sāttvika things and thence proceeds righteousness. Scripture, water, the people, place, time, occupation and birth, contemplation, mantra, and purificatory rites - these ten are contributory to the growth of a particular guṇa*” (ŚB 11.13.2,4).

यस्य चित्तं निर्विषयं हृदयं यस्य शीतलम्।

तस्य मित्रं जगत्सर्वं तस्य मुक्तिः करस्थिता॥३७२॥

One whose mind is free from sense objects, whose heart is cool, the entire world is their friend, and their liberation is in the palm of their hand. 372.

It (liberation) is extremely clear like a gooseberry fruit in the hand, without doubt.

हितपरिमितभोजी नित्यमेकान्तसेवी

सकृदुचितहितोक्तिः स्वल्पनिद्राविहारः।

अनुनियमनशीलो यो भजत्युक्तकाले

स लभत इह शीघ्रं साधु चित्तप्रसादम्॥३७३॥

One who eats that which is wholesome and measured; who seeks solitude; whose speech is measured, appropriate and helpful; who sleeps and engages in activity a little; who is dedicated to discipline of the senses; who worships God at the appropriate time; such a person attains peace of mind quickly here.

373.

Hitaparimitabhojī: eats that which is beneficial, wholesome, sāttvika and measured.

Nityamekāntasevī: whose nature is to seek solitude.

Sakṛducitahitoktiḥ: whose speech is measured, appropriate, pleasing, true, and helpful.

For whom *śravaṇa* etc. is free from obstacles.

Uktakāle: at the specified time, at the enjoined time of sunrise/sunset, midday, and the eclipse.

Bhajati: worships, performs worship, contemplation, japa etc.

चित्तप्रसादेन विनावगन्तुं

बन्धं न शक्नोति परात्मतत्त्वम्।

तत्त्वावगत्या तु विना विमुक्ति -

र्न सिध्यति ब्रह्मसहस्रकोटिषु॥३७४॥

Without mental peace, one cannot know bondage or the nature of the Supreme Self; without knowledge of the Truth, one does not achieve liberation in thousands of millions of lifetimes of Brahmā. 374.

“When people will roll up space like leather or carpet, then there will be an end to sorrow without knowing or realising God.” (Śve. Up. 6.20), And also, “without knowledge there is no liberation”.

मनोऽप्रसादः पुरुषस्य बन्धो

मनःप्रसादो भवबन्धमुक्तिः।

मनःप्रसादाधिगमाय तस्मा -

मनोनिरासं विदधीत विद्वान्॥३७५॥

Mental agitation is the cause of bondage for man; peace of mind is freedom from the bondage of saṃsāra. Therefore, a wise person should practise restraint of mind for attainment of sāttvika peace of mind. 375.

In the reading *manaḥprasāda*: the peace of mind born from sense objects; impurity. *Manonirāsaṃ*: the cessation, removal of impurity of the mind, and also for quietening the agitation in the mind, by practice and dispassion, the restraint of the mind.

The vital air sheath

पञ्चानामेव भूतानां रजोशेभ्योऽभवन् क्रमात्।

वाक्पाणिपादपायूपस्थानि कर्मेन्द्रियाण्यनु॥३७६॥

From the rājasika aspects of the five elements in sequence, the organs of action: speech, hands, feet, excretory and reproductive organs, came into being. 376.

Great elements	From the sāttvika aspect	From the rājasika aspect
Space	Ear	Speech
Air	Skin	Hand
Fire	Eye	Feet
Water	Tongue	Reproduction
Earth	Nose	Excretion

समस्तेभ्यो रजोशेभ्यो व्योमादीनां क्रियात्मकाः।

प्राणादयः समुत्पन्नाः पञ्चाप्यान्तरवायवः॥३७७॥

From all the rājasika aspects of space etc together, the five vital airs and the inner airs, of the nature of activity, are produced. 377.

Pañca prāṇādayaḥ: the five beginning with prāṇa; prāṇa, apāna, udāna, vyāna, samāna.

Āntaravāyavaḥ ca api: the inner airs also, known as nāga, kūrma, kṛkala, devadatta, dhanañjaya.

प्राणः प्रागगमनेन स्यादपानोऽवागमनेन च।

व्यानस्तु विष्वग्गमनादुत्क्रान्त्योदान इष्यते॥३७८॥

अशितान्नरसादीनां समीकरणधर्मतः।

समान इत्यभिप्रेतो वायुर्यस्तेषु पञ्चमः॥३७९॥

That which goes upward is prāṇa; that which goes downward is apāna; going everywhere is vyāna, and going out is udāna. The fifth among them is samāna, whose nature is to make all consumed food and liquid equal (one).

378-9.

Prāggamanena: by going ahead; *prāk*, from the heart up to the nostril; *gamanena*, by going; whose nature is to go upwards, residing at the tip of the nose.

Avāggamanena: by going downward, from the navel up to the foot, whose nature is to go downwards, residing in the excretory organ etc.

Viṣvaggamanāt: due to going everywhere, whose nature is to go to all the vessels, which resides in the entire body.

Utkrāntyā: by going up, by the upward movement of fluids or of the prāṇas, whose nature is to go up/out, which resides in the neck.

क्रियैव दिश्यते प्रायः प्राणकर्मेन्द्रियेष्वलम्।

ततस्तेषां रजोऽशेभ्यो जनिरङ्गीकृता बुधैः॥३८०॥

In the prāṇas and the organs of action, activity alone is generally seen. Therefore, it is accepted by wise people that they are born from the rājasika aspects of them (space etc.). 380.

It is said in the Śvetāśvatara Upaniṣad, “*know that māyā is prakṛti and the lord of māyā is the Supreme Lord*” (Śve. Up. 4.10), “*His powers are heard to be supreme and manifold indeed*” (Śve. Up. 6.8). There, there are differences of attributes of the power of Brahman; when thus questioned, it is said -

राजसीं तु क्रियाशक्तिं तमःशक्तिं जडात्मिकाम्।

प्रकाशरूपिणीं सत्त्वशक्तिं प्राहुर्महर्षयः॥३८१॥

Great souls say that the power of action is rājasika, the power of tamas is inert in nature, and the power of sattva is of the nature of knowledge. 381.

The meaning of the word *tu* is in certainty.

एते प्राणादयः पञ्च पञ्चकर्मेन्द्रियैः सह।

भवेत्प्राणमयः कोशः स्थूलो येनैव चेष्टते॥३८२॥

These five beginning with prāṇa, together with the five organs of action, are the vital air sheath. It is that by which the gross body acts. 382.

Yena eva: by which, when it is present. Although the body is inert, it is seen to possess activity. The cause of that is the vital air sheath alone.

यद्यत्रिष्पाद्यते कर्म पुण्यं वा पापमेव वा।

वागादिभिश्च वपुषा तत्प्राणमयकर्तृकम्॥३८३॥

Whatever action is performed with the speech etc. and with the body, whether meritorious or demeritorious, it has the vital air sheath as its agent. 383.

Vāgādibhiḥ: with the speech etc., with the organs of action.

वायुनोच्चालितो वृक्षो नानारूपेण चेष्टते।

तस्मिन्विनिश्चले सोऽपि निश्चलः स्याद्यथा तथा॥३८४॥

प्राणकर्मेन्द्रियैर्देहः प्रेर्यमाणः प्रवर्तते।

नानाक्रियासु सर्वत्र विहिताविहितादिषु॥३८५॥

Just as air causes a tree to move in many ways, when the air becomes still, the tree also becomes still. In the same way, the physical body is prompted everywhere by the vital airs and the organs of action, into various enjoined and prohibited actions, and it acts. 384-5.

By the word 'ādī', worldly actions should be taken.

कोशत्रयं मिलित्वैतद्वपुः स्यात्सूक्ष्ममात्मनः।

अतिसूक्ष्मतया लीनस्यात्मनो गमकत्वतः॥३८६॥

लिङ्गमित्युच्यते स्थूलापेक्षया सूक्ष्ममिष्यते।

सर्वं लिङ्गवपुर्जातमेकधीविषयत्वतः॥३८७॥

समष्टिः स्यात्तरुगणः सामान्येन वनं यथा।

एतत्समष्ट्युपहितं चैतन्यं सफलं जगुः॥३८८॥

These three sheaths together, being very subtle in nature, are the subtle body of the Self. Since it makes known the hidden Self, it is called 'indicator', and with reference to the gross body, it is described as subtle. When that which is produced from the collection of all subtle bodies is the object of one thought of the intellect, it is known as the aggregate; just as a group of trees as the

species is called a forest. This consciousness delimited by the aggregate subtle body is said to be with the reflection (of consciousness). 386-388.

Etatkośatrayam: three of these sheaths, the intellectual, mental and vital air sheaths.

Ātmanaḥ: of the Self of the nature of existence, consciousness, bliss.

Vapuḥ: body, conditioning.

Since the Self exists in unmanifest form, therefore, even though It is all-pervading, It does not manifest everywhere, but Its expression is possible in the subtle body.

Gamakatvataḥ: because it makes (that) known through inference. For reference to the subtle body as *liṅga*, see verses 340 & 341.

Liṅgavapurjātam: produced from the subtle body; the collection of subtle bodies.

हिरण्यगर्भः सूत्रात्मा प्राण इत्यपि पण्डिताः।

हिरण्यमये बुद्धिगर्भे प्रचकास्ति हिरण्यवत्॥३८९॥

हिरण्यगर्भ इत्यस्य व्यपदेशस्ततो मतः।

समस्तलिङ्गदेहेषु सूत्रवन्मणिपङ्क्तिषु।

व्याप्य स्थितत्वात्सूत्रात्मा प्राणनात्प्राण उच्यते॥३९०॥

Wise people call it *Hiraṇyagarbha*, *Sūtrātmā*, *Prāṇa*. It shines like gold in the golden aggregate intellect, therefore its designation is '*hiraṇyagarbha*'. Like a thread in a row of gems, pervading and residing in all subtle bodies, it is *sūtrātmā*. Due to the action of breathing, it is called *Prāṇa*. 389-390.

That consciousness as explained earlier, delimited by the aggregate is described as *Hiraṇyagarbha* etc Or, that whose place of birth is the golden egg (its designation is '*hiraṇyagarbha*').

"Pervading all that is inside and outside, *Nārāyaṇa* remains", thus as it is heard in the *Nārāyaṇasūktam*, as It is woven together with all.

"All this is strung in me, like clusters of gems on a string" (BG 7.7), thus in the words of Bhagavān, *Paramātmā* alone, through the limiting adjunct of the aggregate subtle body, called *Hiraṇyagarbha*, is known as *Sūtrātmā*. Possessing the power of knowledge due to being delimited by the inner instrument, it is *Hiraṇyagarbha*; possessing the power of activity due to having *prāṇa* as its form or due to the action of breathing, it is called *Prāṇa*.

Here, (some) hold different opinions -

“Hiraṇyagarbha himself is the Self who is described as the highest Self” (BUBV 1.4.143)

“So also, others say that he is but a transmigratory being” (BUBV 1.4.144).

‘As the highest’, some (say) according to the mantra. *“This One is Brahman; this is Indra; this is Prajāpati; this is all these gods” (Ai. Up. 3.1.3)*, thus by the śruti. By the smṛti also, *“some call him fire; others, Manu, Prajāpati”*.

‘Others, a transmigratory being alone’. Due to contact with fear and delight being heard. *“He consumed all evils” (Br. Up. 1.4.1)*, thus by the śruti. And also, because it is taught that Hiraṇyagarbha, the manifestation of special jīva is different from us.

This should also be considered. Hiraṇyagarbha, whose limiting adjunct is the aggregate subtle body, is the collection of individuals like us whose limiting adjunct is the limited subtle body, or not? The pervasiveness and oneness of the subtle body of hiraṇyagarbha is understood. And also, *“whose knowledge and dispassion is indestructible, thus by the smṛti” (BUBV 1.4.1197).*

There, the nature of Hiraṇyagarbha as transmigratory is on the basis of the limiting adjunct, not in its true nature. As itself Hiraṇyagarbha is not transmigratory. On the basis of the abundance of purity of the limiting adjunct, Hiraṇyagarbha is of supreme nature. Individuals on the other hand suffer from transmigration due to the abundance of impurity in their limiting adjuncts; thus speak the knowers of śruti and smṛti.

How, then, do statements such as, *“That you are” (Ch. Up. 6.8.7)*, *“know Me as the knower of the field” (BG 13.3)*, of the śruti and smṛti come together? If so, with regard to the negation of all differences of limiting adjuncts, all is known as supreme. So too, the aggregate as the collection of subtle bodies is not referred by the word ‘hiraṇyagarbha’, but the pervading subtle body; the pervasiveness and oneness of that is to be understood. The one qualified for this is one individual, existing as a transmigratory being due to ignorance, due to particular karma and upāsanā combined, having attained the state of Hiraṇyagarbha, identifies with the aggregate subtle body. Or, Virāṭ, Hiraṇyagarbha and Īśvara are particular states of that one Supreme Self alone; the result of their attainment is possible by upāsanā of them.

नैकधीविषयत्वेन लिङ्गं व्यष्टिर्भवत्यथ।

यदेतद्व्यष्ट्युपहितं चिदाभाससमन्वितम्॥३९१॥

चैतन्यं तैजस इति निगदन्ति मनीषिणः।

तेजोमयान्तःकरणोपाधित्वेनैष तैजसः॥३९२॥

And, being the object of countless (thoughts of) intellects, the subtle body is the individual. That which is delimited by this individual, endowed with the appearance of consciousness, wise people call that consciousness '*taijasa*'. Being delimited by the brilliant inner instrument, it is called *taijasa*. 391-392.

The word '*atha*' has the meaning of conjunction.

Na ekadhīviṣayatvena: being the object of one intellect: that which is not that; because, of each individual, it is the subject of their own subtle body, of their own intellect. Being the object of countless intellects for countless individuals.

Vyaṣṭyupahitam: delimited by the individual subtle body.

Cidābhāsasamanvitaḥ: whose limiting adjunct is the subtle body, that is endowed with the appearance of consciousness. *Tejomaya-antaḥkaraṇa-upādhitvena*: whose limiting adjunct is the inner instrument which is brilliant; of that, by its having the brilliant inner instrument as its limiting adjunct. Third case is in the meaning of fifth case.

The entire subtle body, being the subject of one intellect; the subject of the pervasive intellect, because of identification with all bodies, it is aggregate; being the subject of many intellects, being conditioned by one inner instrument, it is the individual.

स्थूलात्सूक्ष्मतया व्यष्टिरस्य सूक्ष्मवपुर्मतम्।

अस्य जागरसंस्कारमयत्वाद्वपुरुच्यते॥३९३॥

As it is subtler than the gross body, it is considered to be the individual subtle body of this (*taijasa*); because it is full of the impressions of waking, it is called a body. 393.

स्वप्ने जागरकालीनवासनापरिकल्पितान्।

तैजसो विषयान्भुङ्क्ते सूक्ष्मार्थान्सूक्ष्मवृत्तिभिः॥३९४॥

In the dream state, the *taijasa* experiences subtle objects projected by impressions of waking with subtle thought modifications. 394.

Taijasaḥ: the one identified with the individual subtle body.

Sūkṣmāsthān: subtle objects of the form of impressions of mental activity alone, available with the proximity of senses.

समष्टेरपि च व्यष्टेः सामान्येनैव पूर्ववत्।

अभेद एव ज्ञातव्यो जात्येकत्वे कुतो भिदा॥३९५॥

Non-difference of the aggregate and the individual should be known as before, due to their oneness of kind. When there is oneness of type, where is the difference? 395.

Pūrvavat: as before, as the difference between *prājñā* and *Īśvara*, so too between *Taijasa* and *Hiraṇyagarbha*.

Although due to the difference in the limiting adjuncts, the similarity of *prājñā* and *Īśvara* relating to the limiting adjuncts is not possible, even so, a drop of Gaṅgā water is the same and as pure as the river Gaṅgā; there is non-difference because they are the same in kind. “Who has sipped a drop of Gaṅgā water” (*Bhaja Govindam*, 20); it is not possible to drink the entire Gaṅgā, but the merit of one who has sipped a drop of Gaṅgā water is the same as drinking the Gaṅgā. In the same way, by oneness in the similarity of kind, there is non-difference between *prājñā* and *Īśvara*, and *taijasa* and *Hiraṇyagarbha*, like ‘cow-ness’.

द्वयोरुपाध्योरेकत्वे तयोरप्यभिमानिनोः।

सूत्रात्मनस्तैजसस्याप्यभेदः पूर्ववन्मतः॥३९६॥

When there is oneness of the two limiting adjuncts, there is considered to be oneness of the two who identify (with them) also: *Hiraṇyagarbha* and *taijasa*, as before. 396.

Even though there is difference in the size, due to the oneness by having the subtle great elements as their material (there is non-difference). It is clear.

The gross world

Now the gross world is described -

एवं सूक्ष्मप्रपञ्चस्य प्रकारः शास्त्रसम्मतः।

अथ स्थूलप्रपञ्चस्य प्रकारः कथ्यते शृणु॥३९७॥

In this way, the manner of the subtle creation, approved by scripture, was described. Now the manner of the gross creation is described. Listen. 397.

तान्येव सूक्ष्मभूतानि व्योमादीनि परस्परम्।

पञ्चीकृतानि स्थूलानि भवन्ति शृणु तत्क्रमम्॥३९८॥

Those subtle elements of space etc. alone, having mutually combined, are the grossified (elements). Listen to that sequence. 398.

खादीनां भूतमेकैकं सममेव द्विधा द्विधा।

विभज्य भागं तत्राद्यं त्यक्त्वा भागं द्वितीयकम्॥३९९॥

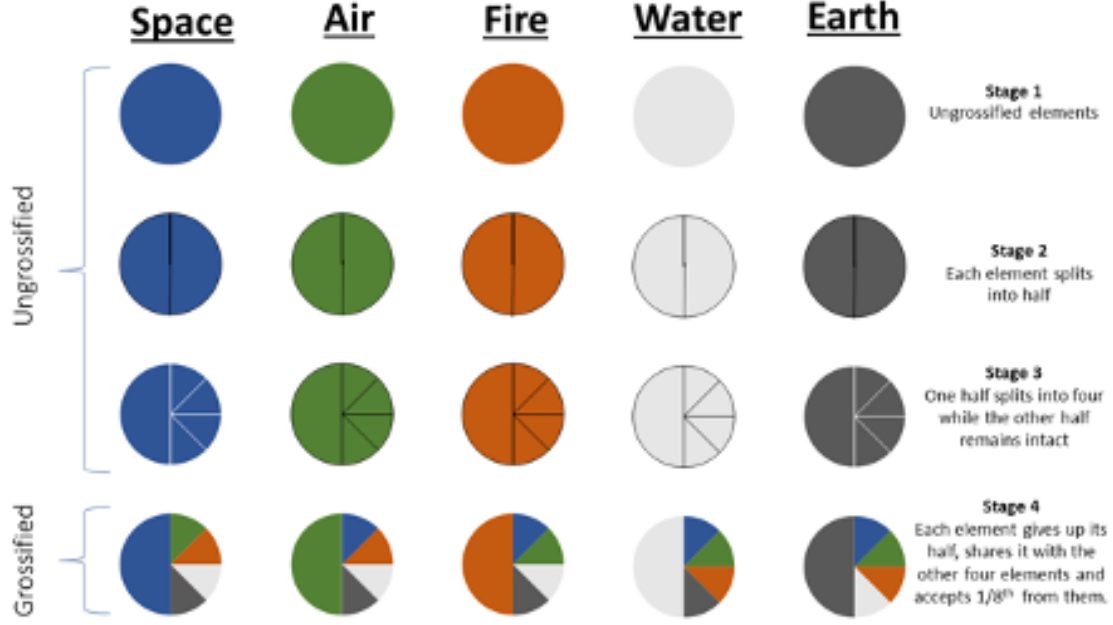
चतुर्धा सुविभज्याथ तमेकैकं विनिक्षिपेत्।

चतुर्णां प्रथमे भागे क्रमेण स्वार्धमन्तरा॥४००॥

Dividing each element into two in the same way, giving up the first portion (remaining unchanged) and dividing the second portion into four; thereafter, keeping aside its own half, thereafter in sequence, each one (eighth) is put in the first part of each of the four elements. 399-400.

Ekaikam: each part.

Vinikṣipet: is placed.



ततो व्योमादिभूतानां भागाः पञ्च भवन्ति ते।

स्वस्वार्धभागेनान्येभ्यः प्राप्तं भागचतुष्टयम्॥४०१॥

संयोज्य स्थूलतां यान्ति व्योमादीनि यथाक्रमम्।

अमुष्य पञ्चीकरणस्याप्रामाण्यं न शङ्क्यताम्॥४०२॥

Therefore, the elements beginning with space are divided into five. Joining together with half of itself, the four parts received from the others, space etc.

attain gross existence, in this sequence. There should be no doubt of this

pañcīkarana not having authority. 401-402.

In the Vedas, the process of combination of the five subtle elements is not said; how does it possess authority? Doubting thus, it is said -

उपलक्षणमस्यापि तत्त्रिवृत्करणश्रुतिः।

पञ्चानामपि भूतानां श्रूयतेऽन्यत्र सम्भवः॥४०३॥

The śruti which speaks of *trivṛtkaraṇa* is an indicator of this (*pañcīkaraṇa*). The birth of the five elements is taught elsewhere. 403.

Trivṛtkaraṇaśrutiḥ: the śruti which speaks of the process of making (the elements) into three.

Asya: of this process of *pañcīkaraṇa*.

What is an indicator? It is said - “*making itself known, that which makes something other than itself known is the nature of an indicator*”. Or, “*not pervading the effect and even though not existing, that which distinguishes*”. As in, “milk should be protected from crows”: in this statement the word ‘crow’ signifies itself, and also that which is other than itself: it also signifies dogs, cats etc. “*That Deity which is such saw: ‘Let it be that now, by entering into these three gods, in the form of the soul of each individual being, I shall clearly manifest name and form.’ With the idea, ‘I shall make each one of these three-fold and three-fold’, that Deity who was such entered into these three gods, as this individual soul, and manifested name and form*” (Ch. Up. 6.3.2-3), thus in the Sāmaveda śruti, making threefold is taught. There, of fire, water and earth, with half of each one, joining the obtained two parts from the others, fire, water and earth obtain gross existence.

Anyatra: elsewhere, in the Kṛṣṇayajurveda śruti, in the Taittirīya upaniṣad, “*From that indeed from this self space came into being. From space, air. From air was born fire. From fire was created water. From water sprang up earth*” (Tai. Up. 2.1), thus the production of the five great elements is described.

Therefore, the śruti of *trivṛtkaraṇa* is the indicator of *pañcīkaraṇa*.

ततः प्रामाणिकं पञ्चीकरणं मन्यतां बुधैः।

प्रत्यक्षादिविरोधः स्यादन्यथा क्रियते यदि॥४०४॥

Therefore, that it is authoritative should be accepted by wise people. If done otherwise (if doubted), there will be a contradiction with direct perception etc.

404.

Budhaiḥ: by wise people, the knowers of the word, statement and authority (grammar, analysis and logic), the knowers of Vedānta.

Prāmāṇikaṃ: (*pañcīkaraṇa*) is authoritative, established by the means of inference of circumstance that is heard or established through the means of inference of circumstance of śruti “*But owing to the preponderance (of any one) occurs the corresponding designation, occurs the corresponding designation*” (BS 2.4.22), thus by the sūtra.

How is there a contradiction with the means of direct perception etc., that is said. The five great elements beginning with space are experienced in the gross form. Of them, the qualities of each preceding one are seen in the succeeding elements. And also -

आकाशवायोर्धर्मस्तु वह्न्यादावुपलभ्यते।

यथा तथाकाशवायोर्नाग्न्यादेर्धर्म ईक्ष्यते॥४०५॥

ततोऽप्रामाणिकमिति न किञ्चिदपि चिन्त्यताम्।

खांशव्याप्तिश्च खव्याप्तिर्विद्यते पावकादिषु॥४०६॥

Just as the quality of space and air is found in fire etc., the quality of fire etc. is not seen in space and air in the same way. 405.

Therefore, even a slight lack of authority should not be considered. The pervasion of air and space is seen in fire etc. 406.

Vahnyādaḥ: in fire, water and earth.

Agnyādeḥ: of fire etc.; of that which has form.

The elements without form: space and air

The elements with form: fire, water, and earth.

Ungrossified great element	Quality	Grossified element	Quality
Space	Sound	Space	Sound
Air	Touch	Air	Sound and touch
Fire	Form	Fire	Sound, touch, and form
Water	Taste	Water	Sound, touch, form, and taste
Earth	Smell	Earth	Sound, touch, form, taste, and smell

Pāvakādiṣu: in fire etc., in the elements with form.

Khāṁśavyāptiḥ: pervasion of air, because it possesses an aspect of space, therefore air alone is 'khāṁśa'. "From space, air. From air was born fire. From fire was created water. From water sprang up earth" (*Tai. Up. 2.1*), thus also.

तेनोपलभ्यते शब्दः कारणस्यातिरेकतः।

तथा नभस्वतो धर्मोऽप्यग्रादावुपलभ्यते॥४०७॥

न तथा विद्यते व्याप्तिर्वह्न्यादेः खनभस्वतोः।

सूक्ष्मत्वादंशकव्याप्तेस्तद्धर्मो नोपलभ्यते॥४०८॥

By that, due to the preponderance of the cause, sound is available. So too is the quality of air available in fire etc. 407.

The pervasion of space and air by fire etc. is not seen in the same way.

Because the pervasion of space is less/subtler, that quality is not seen. 408.

Because there is pervasiveness of space etc. with respect to their own effects; each preceding one being the cause of the succeeding element; even though they possess an aspect of their effects and exist as the support for the qualities of their effects, there is no manifestation (of the qualities of the effects). (The manifestation) is only when they are existing as the support for their own qualities. In the same way, since the effects are lesser compared to their own causes, there is manifestation of those (qualities) for those which are mixed with parts of their causes, even existing as the support for the qualities of their causes.

कारणस्यानुरूपेण कार्यं सर्वत्र दृश्यते।

तस्मात्प्रामाण्यमेष्टव्यं बुधैः पञ्चीकृतेरपि॥४०९॥

It is seen everywhere that the effect is according to the cause. Therefore, the authority of *pañcīkaraṇa* is accepted by wise people. 409.

Prāmāṇyam eṣṭavyam: authority is desired; it is intended, it should be accepted.

The qualities of the elements

अनेनोद्भूतगुणकं भूतं वक्ष्येऽवधारय।

शब्दैकगुणमाकाशं शब्दस्पर्शगुणोऽनिलः॥४१०॥

तेजः शब्दस्पर्शरूपैर्गुणवत्कारणं क्रमात्।

आपश्चतुर्गुणः शब्दस्पर्शरूपरसैः क्रमात्॥४११॥

I will describe the elements whose qualities become manifest by this process (of *pañcīkaraṇa*); listen. Space has sound alone as its quality; air has the qualities of sound and touch. 410.

Fire is endowed with the qualities of sound, touch, and form and in sequence it is the cause (of water and earth). Water has four qualities: sound, touch, form, taste. 411.

The ability of the senses

एतैश्चतुर्भिर्गन्धेन सह पञ्चगुणा मही।

आकाशांशतया श्रोत्रं शब्दं गृह्णाति तद्गुणम्॥४१२॥

त्वङ्मारुतांशकतया स्पर्शं गृह्णाति तद्गुणम्।

तेजोशकतया चक्षु रूपं गृह्णाति तद्गुणम्॥४१३॥

अबंशकतया जिह्वा रसं गृह्णाति तद्गुणम्।

भूम्यंशकतया घ्राणं गन्धं गृह्णाति तद्गुणम्॥४१४॥

Earth possesses five qualities; smell, together with the previous four. The ear grasps sound as it is formed from space, and sound is the quality of space.

412.

The skin grasps touch as it is formed from air and touch is the quality of that (air). The ear grasps form as it is formed from fire and form is the quality of that (fire). 413.

The tongue grasps taste as it is formed from water and taste is the quality of that (water). The nose grasps smell as it is formed from earth and smell is the quality of that (earth). 414.

Avadhāraya: listen, know/ascertain it in (your) intellect.

The organs of knowledge are born from the sāttvika aspect of the elements; similarly, the organs of action are born from the rājasika aspect of the elements.

करोति खांशकतया वाक्शब्दोच्चारणक्रियाम्।

वाय्वंशकतया पादौ गमनादिक्रियापरौ॥४१५॥

तेजोंशकतया पाणी वह्न्याद्यर्चनतत्परौ।

जलांशकतयोपस्थो रेतोमूत्रविसर्गकृत्॥४१६॥

भूम्यंशकतया पायुः कठिनं मलमुत्सृजेत्।

As it is formed from space, speech performs the action of producing sound. Being formed from air, the feet are dedicated to the action of movement. 415. As they are formed from fire, the hands are dedicated to offering oblations into fire. Formed from water, the reproductive organ secretes seminal fluid and urine. 416.

The excretory organ, being formed from earth, excretes hard waste.

The presiding deities of the senses

श्रोत्रस्य दैवतं दिक्स्यात्त्वचो वायुर्दृशो रविः॥४१७॥

जिह्वाया वरुणो दैवं घ्राणस्य त्वश्विनावुभौ।

वाचोऽग्निर्हस्तयोरिन्द्रः पादयोस्तु त्रिविक्रमः॥४१८॥

पायोर्मृत्युरुपस्थस्य त्वधिदैवं प्रजापतिः।

मनसो दैवतं चन्द्रो बुद्धेर्देवं बृहस्पतिः॥४१९॥

रुद्रस्त्वहङ्कृतेर्देवं क्षेत्रज्ञश्चित्तदैवतम्।

दिगाद्या देवताः सर्वाः खादिसत्त्वांशसम्भवाः॥४२०॥

The deity of the ear is Space; of skin, Air; of sight, the Sun. 417.

The deity of the tongue is Water; of the nose, the two Aśvinas. Of speech, Fire; of the hands, Indra; of the feet, Viṣṇu. 418.

Of the excretory organ, Death; the presiding deity of the reproductive organ is Prajāpati. The deity of the mind is the Moon; the presiding deity of the intellect is Bṛhaspati. 419.

The deity of the ego is Rudra; Kṣetrajña is the presiding deity of memory. All the deities, beginning with space, are born from the sāttvika aspect of the elements beginning with space. 420.

Vahnyādyarcanatātparau: in offerings into fire, in vaidika actions, they are dedicated to that, closely attached.

These are the deities of the organs of knowledge. Hereafter is the description of the deities of the organs of action (*vācaḥ* etc.).

	From the sāttvika aspect			From the rājasika aspect		
	Organ of knowledge	Action	Deity	Organ of action	Action	Deity
Space	Ear	Perceiving sound	Space	Speech	Producing sound	Fire
Air	Skin	Perceiving touch	Air	Hands	Dedicated to performance of Vaidika actions	Indra
Fire	Eye	Perceiving form	Sun	Feet	Movement	Trivikrama
Water	Tongue	Perceiving taste	Water	Reproduction	Secretion of seminal fluid and urine	Prajāpati
Earth	Nose	Perceiving smell	Aśvinas	Excretion	Excretion of waste	Death

	From the aggregated sāttvika aspect of space etc.	
	Action	Deity
Mind	Will and indecision	Moon
Intellect	Determination of objects, resolution	Bṛhaspati
Ego	Identification as 'I', existence with limitation	Rudra
Memory	Thinking of objects, recollection	Kṣetrajña

संमिता इन्द्रियस्थानेष्विन्द्रियाणां समन्ततः।

निगृह्णन्त्यनुगृह्णन्ति प्राणिकर्मनुरूपतः॥४२१॥

Corresponding with the senses, or together with (the deities), in the abodes of the senses, they restrain from all around, and also bless according to the actions of living beings. 421.

Sammitāḥ: measured, or *sandhitāḥ*, together with all the deities of directions etc. In one life, by the blessings of the deities of the senses, the functioning of senses is possible; in another life, however, due to an excess of demerit, by the control of the deities of the senses, speechlessness, lack of sight or deafness are possible.

शरीरकरणग्रामप्राणाहमधिदेवताः।

पञ्चैते हेतवः प्रोक्ता निष्पत्तौ सर्वकर्मणाम्॥४२२॥

The body, the instruments, the vital airs, the ego and the presiding deities: these five are said to be the causes in the accomplishment of all actions. 422.

By the word 'prāṇa', the five vital airs are indicated.

It is said by Bhagavān in the Gītā, “the seat/ground, the agent, the various instruments, manifold movement and the fifth, the presiding deity.” (BG 18.14). There, the body is the support of desire, aversion, joy, sorrow etc; the instruments of hearing etc; 'I', the individual characterised as delimited/particularised by the inner instrument, the doer and agent; and also the sun etc, the presiding deities of the eye etc. “These five are the causes of whatever work, right or wrong, that a man initiates with his body, speech and mind” (BG 18.15), thus these five causes are described by Bhagavān.

Identified with the subtle body, the individual, ego; that which takes the name 'vijñānamaya' - how is it different from the witness? That is explained with eight verses

-

कर्मानुरूपेण गुणादिकं भवे -

द्रुणानुरूपेण मनःप्रवृत्तिः।

मनोनुवृत्तैरुभयात्मकेन्द्रियै -

निर्वर्त्यते पुण्यमपुण्यमत्र॥४२३॥

The manifestation of the *guṇas* is according to actions. The activity/transaction of the mind is according to the *guṇas*. With the sense organs of both types (perception and action), functioning according to the mind, meritorious and demeritorious action is realised. 423.

Guṇādikam: the manifestation of the *guṇas*, *sattva*, *rajas* and *tamas*; attainment of the body, senses etc.; attainment of sons, friends, wives, relatives etc.

Just as in individuals for whom *sattvaguna* is predominant in the body, senses etc. the light of knowledge arises, as well as peace of mind, gentleness, self-control, purity of emotions: the activity of the mind is thus.

करोति विज्ञानमयोऽभिमानं

कर्ताहमेवेति तदात्मना स्थितः।

आत्मा तु साक्षी न करोति किञ्चि -

न कारयत्येव तटस्थवत्सदा॥४२४॥

Remaining as its own nature, the intellectual sheath has the self-conception, ‘I alone am the agent’. The witness Self, however, is always like one indifferent; It does not do anything, nor does It cause action 424.

Ātmā: the Self, unbroken consciousness.

Taṭasthavat: like one indifferent, unchangeable.

“How can a man, O Arjuna! Who knows It as the imperishable, the eternal, the unborn, the undecaying, cause anyone to be slain? Whom can he slay?” (BG 2.21), “the embodied being in the nine-gated city (is) neither working now causing others to work” (BG 5.13), “due to His beginningless-ness and freedom from attributes, this imperishable and supreme Self though dwelling in bodies neither acts nor gets stained” (BG 13.31), thus is the *smṛti*. “the witness, pure consciousness, one alone (without a second) and without any attributes”, (*Śve. Up.* 6.11), thus is the *śruti*.

द्रष्टा श्रोता वक्ता कर्ता भोक्ता भवत्यहङ्कारः।

स्वयमेतद्विकृतीनां साक्षी निर्लेप एवात्मा॥४२५॥

The ego itself is the seer, listener, speaker, agent, and experiencer. The Self is the witness of these modifications; it is absolutely untouched. 425.

Nirlepah: untouched, untainted, because it is unattached; indeed, it is absolutely pure, and being changeless, it remains.

आत्मनः साक्षिमात्रत्वं न कर्तृत्वं न भोक्तृता।

रविवत्प्राणिभिर्लोके क्रियमाणेषु कर्मसु॥४२६॥

In the actions performed by living beings in this world there is only witness-hood of the Self, like the sun. There is not doership, nor enjoyership. 426.

All actions that are performed are done by the modifications of *prakṛti*, the three *guṇas*; worldly and vaidika. Even so, being deluded in countless ways by identification with the assembly of effect and instrument due to ignorance, one carries the load of being the agent and experiencer. All the actions of an ignorant person are prompted by the defect of desire etc. Superimposing sorrow caused by that in oneself, one attains the

status of being transmigratory, but the Self is not subject to transmigration, as it is blameless. So too is the śruti, *“just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly, the Self, that is but one in all beings, is not tainted by the sorrows of the world, It being transcendental”* (Kaṭha Up. 2.5.11). And the smṛti - *“just as one sun illuminates this entire world, so, Arjuna! the Owner of the field illumines the entire field”* (BG 13.33), thus He says.

न ह्यर्कः कुरुते कर्म न कारयति जन्तवः।

स्वस्वभावानुरोधेन वर्तन्ते स्वस्वकर्मसु॥४२७॥

Indeed, the sun does not perform nor cause action to be performed. Beings engage in their own actions according to their own nature. 427.

The word ‘*hi*’ is for emphasis.

Svasvabhāvānurodhena: according to their own nature, following the three guṇas. How is there activity of the intellect etc. by the mere proximity of unchanging consciousness? It is said - although being free from any modification conducive to activity, just as a lodestone, by the mere force of its proximity, is the cause of activity of iron; in the same way, the inner Self also, by the force of its proximity, being without activity, is as though the cause of the movement of the intellect etc. So too the smṛti, *“the Lord creates neither agency nor objects for the world; nor contact with the fruits of works; rather, the nature of things operates”, “the Lord accepts nobody’s sin or merit. Knowledge is shrouded in ignorance; therefore are living beings deluded.”* (BG 5.14, 15).

तथैव प्रत्यगात्माऽपि रविवन्निष्क्रियात्मना।

उदासीनतयैवास्ते देहादीनां प्रवृत्तिषु॥४२८॥

In the same way, the innermost Self remains actionless and aloof in the activities of the body etc. 428.

Pravṛttiṣu: in the activities, in actions enjoined and prohibited according to *varṇa* and stage of life, and worldly actions.

Niṣkriyātmanā: by the Self free from action, by it being free from activity. It remains; even seeing, hearing, touching, smelling, eating, going, in all actions, the actionless Self does not act at all; in this city of eleven gates, neither acting nor causing action, it remains happily.

अज्ञात्वं परं तत्त्वं मायामोहितचेतसः।

स्वात्मन्यारोपयन्त्येतत्कर्तृत्वाद्यन्यगोचरम्॥४२९॥

Thus, not knowing the Supreme Truth, those whose minds are deluded by *māyā* superimpose agency etc., which belong to another, in the Self. 429.

Param: the supreme, “pure and superior to the superior imperishable (*māyā*)” (*Mu. Up. 2.1.2*), the highest, completely free of all limiting adjuncts, beyond the three *guṇas*, without modification, actionless, the innermost Self, in which there is no creation, free from the three types of limitation.

He will describe the mutual superimposition of attribute and one to whom it belongs, of the Self and the not-self. He will also describe the superimposition of existence due to the superimposition of real and unreal, and also superimposition of contact.

He concludes the difference of the witness Self and the I-thought, the intellect -

आत्मस्वरूपमविचार्य विमूढबुद्धि -

रारोपयत्यखिलमेतदनात्मकार्यम्।

स्वात्मन्यसङ्गचित्तिनिष्क्रिय एव चन्द्रे

दूरस्थमेघकृतधावनवद्भ्रमेण॥४३०॥

One whose intellect is deluded, not knowing the nature of the Self due to delusion, superimposes the entire effects of the not-Self in the Self which is unattached, actionless consciousness; just as one superimposes the movement caused by distant clouds in the moon. 430.

Ātmasvarūpam: the nature of the Self as ever pure, enlightened, liberation, real.

Asaṅgacitiniṣkriye: in unattached, actionless consciousness, in one's own self of the nature of knowledge, the non-doer. One superimposes the universe of not-Self and its attributes.

The creation of the gross universe

आत्मानात्मविवेकं स्फुटतरमग्रे निवेदयिष्यामः।

इममाकर्णय विद्वन् जगदुत्पत्तिप्रकारमावृत्त्या॥४३१॥

O wise one, first we will clearly communicate the difference between the Self and the not-Self. Listen to this method of creation of the universe repeatedly.

431.

Jagadutpattiprakāraṃ: the method of creation of the universe, its being made into varieties.

How is the description of creation credible for those who accept non-creation? *Prājñā*, *Īśvara* etc., the description of the entire creation is purposeless. It is said - in the theory of modification and in the theory of appearance, as the description of the creation is not different, having described the entire creation at the time of intentional superimposition then at the time of negation, having shown its falsity through the *mahāvākya* and inference, the theory of non-creation alone is taught. This is the method for understanding the oneness of the individual and the Supreme Self to take place for us. Karma yoga, through dedication to *Īśvara*, and the attainment of single-pointedness of mind through worship of/meditation on *Īśvara* is for this purpose alone. Those who are lowest worship the *kāryabrahma*. Those who are middling worship the *kāraṇabrahma*. When they are capable of knowing the non-dual Brahma, then by thinking upon the supreme reality, they are able to know the falsity of creation; not otherwise. Therefore, in the state of ignorance the means of knowledge of direct perception etc. and the creation have authority.

पञ्चीकृतेभ्यः खादिभ्यो भूतेभ्यस्त्वीक्षयेशितुः।

समुत्पन्नमिदं स्थूलं ब्रह्माण्डं सचराचरम्॥४३२॥

This gross moving and non-moving universe was born from the grossified elements beginning with space, by the visualisation of the supreme Lord. 432.

Īkṣayā: by seeing and by resolve.

Having shown the superimposition of the elements at length, he shows the superimposition of the elemental/material. For the experience of actions or for liberation of individuals, the birth of the particular place of enjoyment is explained with

the fourteen worlds. By these grossified elements, the birth of the higher and higher worlds by the names *bhūḥ*, *bhuvah*, *svah*, *mahah*, *janaḥ*, *tapah*, *satyam*, and the lower and lower worlds known as *atala*, *vitāla*, *sutāla*, *rasātāla*, *talātāla*, *mahātāla*, *pātāla* takes place. “It visualised, I indeed create the worlds” (Ai. Up. 1.1), “He (the Self) wished, ‘Let me be many, let me be born.’ He undertook a deliberation. Having deliberated, he created all this that exists.” (Tai. Up. 2.4.1), thus by the śrutis.

ब्रीह्याद्योषधयः सर्वा वायुतेजोऽम्बुभूमयः।

सर्वेषामप्यभूदन्नं चतुर्विधशरीरिणाम्॥४३३॥

All plants beginning with grains, and air, fire, water and earth became the food of all embodied beings with four types of bodies. 433.

‘Oṣadhi’ are those plants which die after ripening, as per Amarakośa.

Caturvidhaśarīrīṇām: of the four types of bodies of embodied beings, those born of the womb, the egg, hot moisture and earth.

The food of those beings who have the four types of bodies is all plants beginning with grain, and also the four elements; how did they become (so), he now explains -

केचिन्मारुतभोजनाः खलु परे चन्द्रार्कतेजोशनाः

केचित्तोयकणाशिनोऽपरिमिताः केचित्तु मृद्भक्षकाः।

केचित्पर्णाशिलातृणादनपराः केचित्तु मांसाशिनः

केचिद्ब्रीहियवान्नभोजनपरा जीवन्त्यमी जन्तवः॥४३४॥

Indeed, some are consumers of the air; others, of moonlight and sunlight. Some, without measure, are consumers of water droplets. Some consume clay; some are devoted to the consumption of leaves and stones. Some are consumers of flesh; some, devoted to consuming the food of grains. In this way, those creatures live. 434.

The four types of creatures

जरायुजाण्डजस्वेदजोद्भिज्जाद्याश्चतुर्विधाः।

स्वस्वकर्मानुरूपेण जातास्तिष्ठन्ति जन्तवः॥४३५॥

The four types of living beings beginning with those born of the womb, of eggs, of perspiration, and of the earth are born and live according to their own actions. 435.

अत्र जाता जरायुभ्यस्ते नराद्या जरायुजाः।

अण्डजास्ते स्युरण्डेभ्यो जाता ये विहगादयः॥४३६॥

स्वेदाज्जाताः स्वेदजास्ते यूका लूक्षादयोऽपि च।

भूमिमुद्भिद्य ये जाता उद्भिज्जास्ते द्रुमादयः॥४३७॥

Here, human beings are those born from the womb; they are viviparous.

Those birds and others which are born from eggs are oviparous. 436.

Lice and nits etc. are born from perspiration; they are 'svedaja'. Those trees and others which are born having broken the earth are called 'udbhijja'. 437.

Atra: here in this world.

Jarāyubhyaḥ: from a fine layer of skin. "Since there is union of seed and blood and in that which has the shape of subtle skin, it is born; therefore it is called 'jarāyuja'".

The reading 'likṣādayaḥ' is also correct.

Method of birth	Description	Example
Born from the womb	Born in the womb, born from the womb	Human beings, cows etc., animals
Born from egg	Born from the egg	Birds, snakes, fish, turtles
Born from perspiration	Born from perspiration	Worms, stinging insects, lice, nits etc.
Born from the earth	Born by breaking the earth	Non-moving (vegetables), grass, plants, creepers, forest-trees

इदं स्थूलवपुर्जातं भौतिकं च चतुर्विधम्।

सामान्येन समष्टिः स्यादेकधीविषयत्वतः॥४३८॥

This fourfold collection of physical bodies born from the five great elements, due to being the object of one intellect, as a species, is one totality. 438.

(*Ekadhīviṣayatvataḥ*;) fifth is to show cause.

Viśva and Vaiśvānara

एतत्समष्ट्यवच्छिन्नं चैतन्यं फलसंयुतम्।

प्राहुर्वैश्वानर इति विराडिति च वैदिकाः॥४३९॥

वैश्वानरो विश्वनरेष्वात्मत्वेनाभिमानतः।

विराट् स्याद्विविधत्वेन स्वयमेव विराजनात्॥४४०॥

The followers of the Veda say that this consciousness, particularised by the totality of the gross (bodies) and endowed with the reflection of consciousness, is Vaiśvānara and Virāṭ. 439.

Due to identification as the self in all human beings in the world, it is Vaiśvānara. As it exists with variety, it itself is Virāṭ. 440.

Vaidikāḥ: those who follow the Veda, who are dedicated to the path of Vaidika dharma. Due to leading all human beings at once, the one who presides over all gross bodies is *Vaiśvānara*. Or, that which is the world and man is *viśvānara*, the cosmic being; that is *Vaiśvānara*, as it is identified with all bodies.

“The first quarter is *Vaiśvānara* whose sphere (of action) is the waking state, whose consciousness relates to things external, who is possessed of seven limbs and nineteen mouths, and who enjoys gross things” (*Mā. Up. 3*), thus by the śruti.

चतुर्विधं भूतजातं तत्तज्जातिविशेषतः।

नैकधीविषयत्वेन पूर्ववद्व्यष्टिरिष्यते॥४४१॥

Due to the difference in the species, the fourfold collection of living beings, not being the object of knowledge of one intellect, is called the individual, as previously explained. 441.

Tattat-jātiviśeṣataḥ: due to the difference in each of the viviparous etc. species.

Pūrvavat: as explained previously in the topic of the individual subtle, so too, here.

साभासं व्यष्ट्युपहितं तत्तादात्म्यमुपागतम्।

चैतन्यं विश्वमित्याहुर्वेदान्तनयकोविदाः॥४४२॥

विश्वोऽस्मिन्स्थूलदेहेऽत्र स्वाभिमानेन तिष्ठति।

यतस्ततो विश्व इति नाम्ना सार्थो भवत्ययम्॥४४३॥

Those who are learned in the principles of Vedānta say that consciousness delimited by the gross body which has obtained identification with it, together with the reflection of consciousness, is 'Viśva'. 442.

Since the Viśva remains in the gross body by its own identification, therefore this becomes meaningful by the name 'Viśva'. 443.

Aggregate		Individual	
Appellation	Description	Appellation	Description
Íśvara / Antaryāmi	Consciousness delimited by māyā with the reflection of consciousness	Prājñaḥ	Consciousness particularised by the individual causal body with the reflection of consciousness
Hiraṇyagarbha / Sūtrātmā	Consciousness particularised by the aggregate of subtle bodies with the reflection of consciousness	Taijasaḥ	Consciousness particularised by the individual subtle body with the reflection of consciousness
Virāṭ / Vaiśvānara	Consciousness particularised by the aggregate of gross bodies with the reflection of consciousness	Viśvaḥ	Consciousness particularised by the individual gross body with the reflection of consciousness

Here also, as is heard differently of Virāṭ, the collection of gross bodies alone is not the aggregate. Nor is it logical to consider that the pervading gross body is the consciousness conditioned by the aggregate, Virāṭ, due to it being available for direct perception, like us (individuals) and others. But, the experiencer of bliss one hundred times lesser than Hiranyagarbha (who is conditioned by the limited four-faced gross body, and is all-knowing, the ruler of Satyaloka), this particular individual alone is Virāṭ. Its (Virat's) being conditioned by the aggregate is used in its description due to the identification with all gross bodies like ours; it is not factual.

व्यष्टिरेषास्य विश्वस्य भवति स्थूलविग्रहः।

उच्यतेऽत्रविकारित्वात्कोशोऽन्नमय इत्ययम्॥४४४॥

This is the individual gross form of the Viśva. As it is a modification of food, this gross body is called the 'food sheath'. 444

Eṣā vyaṣṭiḥ: this individual, in the form of separate body.

देहोऽयं पितृभुक्तान्नविकाराच्छुक्रशोणितात्।

जातः प्रवर्धतेऽग्रेन तदभावे विनश्यति॥४४५॥

This body is born due to the modification of food eaten by the father and the conjunction of blood and seed of woman and man; it grows with food and in its absence, it perishes. 445.

तस्मादन्नविकारित्वेनायमन्नमयो मतः।

आच्छादकत्वादेतस्याप्यसेः कोशवदात्मनः॥४४६॥

Therefore, being a modification of food, this is the food sheath. Like the sheath of a sword, this is also considered to be a sheath of the Self, as it is that which conceals. 446.

‘*Mayaṭ*’ is in the meaning of modification. Food alone is the cause of its birth, maintenance and destruction.

आत्मनः स्थूलभोगानामेतदायतनं विदुः।

शब्दादिविषयान्भुङ्क्ते स्थूलान्स्थूलात्मनि स्थितः॥४४७॥

They know this (body) to be the support of gross experiences for oneself. Residing in the gross body, one experiences the gross objects of sound, etc. 447.

Due to hearing, “*the two enjoyers of the inevitable results of work*” (*Kaṭha Up. 1.3.1*), “*of these, one eats the fruit of divergent tastes*” (*Mu. Up. 3.1.1*).

बहिरात्मा ततः स्थूलभोगायतनमुच्यते।

इन्द्रियैरुपनीतानां शब्दादीनामयं स्वयम्।

देहेन्द्रियमनोयुक्तो भोक्तेत्याहुर्मनीषिणः॥४४८॥

Therefore the seat of gross enjoyment is said to be the external self. Together with the body, senses and mind, wise people call the individual the experiencer of objects beginning with sound, which are brought close by the senses. 448.

Bahirātmā: due to identification with the external subtle body, the external self.

(It is) the seat of enjoyments of sense objects which are obtained according to the results of action.

Due to hearing thus - “the discriminating people call that Self the enjoyer when It is associated with body, organs and mind” (*Kaṭha Up. 1.3.4*).

एकादशद्वारवतीह देहे

सौधे महाराज इवाक्षवर्गैः।

संसेव्यमानो विषयोपभोगा -

नुपाधिसंस्थो बुभुजेऽयमात्मा॥४४९॥

This individual residing in the conditioning is like a king in a palace; in this body of eleven doors, it is served by the collection of senses and enjoys sense objects. 449.

Samsevyamānaḥ: being served, waited upon repeatedly, day and night.

By the śruti, “Of the unborn One, whose consciousness is unflickering, there is a city with eleven gates.” (*Kaṭha Up. 2.2.1*). The eleven doors of (the individual) are seven in the head; with the navel, three in the lower parts; one on top of the head; with them, the body is the city of eleven doors. And also, “all deities worship that adorable One sitting in the middle” (*Kaṭha Up. 2.2.3*).

ज्ञानेन्द्रियाणि निजदैवतचोदितानि

कर्मेन्द्रियाण्यपि तथा मनआदिकानि।

स्वस्वप्रयोजनविधौ नियतानि सन्ति

यत्नेन किङ्करजना इव तं भजन्ते॥४५०॥

Impelled by their presiding deities, the organs of perception and action as also the mind are enjoined in the performance of their own actions. They serve that (Self) with effort, like servants. 450.

Mana-ādikāni: those beginning with the mind, the fourfold inner instrument.

यत्रोपभुङ्क्ते विषयान्स्थूलानेष महामतिः।

अहं ममेति सैषास्यावस्था जाग्रदित्यते॥४५१॥

There where this greatly intelligent individual, identified as ‘I’ and ‘mine’, experiences gross sense objects; that is called the waking state of this (individual). 451.

Yatra: there, in that state in which.

“The obtainment of sense objects by the senses is waking”, thus.

	Viśva	Taijasa	Prājña
Limiting adjunct	Gross body	Subtle body	Causal body
Object of experience	External gross experience	Subtle, modification of vāsanā experience	Bliss, (thought) modification of ignorance
State	Waking	Dream	Deep sleep
Experience of duality	External duality	Internal duality	Unmanifest duality

एतत्समष्टिव्यष्ट्योश्चोभयोरप्यभिमानिनोः।

तद्विश्ववैश्वानरयोरभेदः पूर्ववन्मतः॥४५२॥

The non-difference between the aggregate and the individual as well as those who are identified with them, Viśva and Vaiśvānara is accepted as before.

452.

Tadviśvavaiśvānarayoḥ, of consciousness along with its reflection particularised by the gross limiting adjunct.

Pūrvavat: as before, as of Taijasa and Hiraṇyagarbha, Prāṇa and Īśvara, of the subtle aggregate and individual, and the causal aggregate and individual.

All this is indeed Brahma

स्थूलसूक्ष्मकारणाख्याः प्रपञ्चा ये निरूपिताः।

ते सर्वेऽपि मिलित्वैकः प्रपञ्चोऽपि महान्भवेत्॥४५३॥

Those creations known as gross, subtle and causal have been described;
together, they are all one great creation. 453.

Nirūpitāḥ, described in this topic through the dialogue between student and teacher.

महाप्रपञ्चावच्छिन्नं विश्वप्राज्ञादिलक्षणम्।

विराडादीशपर्यन्तं चैतन्यं चैकमेव तत्॥४५४॥

That consciousness particularised by the great creation, characterised by Viśva, Prāṇa and Taijasa, beginning with Virāṭ up to Īśvara, is one alone. 454.

Mahāprapañcāvacchinnaṃ: particularised by that which is great and is creation, particularised by the entire creation of the not-Self.

Tad: that which includes Hiraṇyagarbha.

यदनाद्यन्तमव्यक्तं चैतन्यमजमक्षरम्।

महाप्रपञ्चेन सहाविविक्तं सदयोऽग्रिवत्॥४५५॥

तत्सर्वं खल्विदं ब्रह्मेत्यस्य वाक्यस्य पण्डितैः।

वाच्यार्थ इति निर्णीतं विविक्तं लक्ष्य इत्यपि॥४५६॥

That which has no beginning and end, is birthless, unmanifest and imperishable; together with the great creation, like iron and fire, remains

undifferentiated. That is ascertained as the direct meaning of the statement ‘*all this is indeed Brahma*’, by wise people. Differentiated, it is the implied meaning. 455-456.

Ajam: different to cause and effect, free from the six modifications of birth etc.

Akṣaram, imperishable, consciousness.

Ayo’gnivat: like iron and fire, due to mutual identification.

“Knowing that, one is freed from the jaws of death” (*Kaṭha Up. 1.3.15*), “the intelligent Self is neither born nor does It die. It did not originate from anything, nor did anything originate from It.” (*ibid. 1.2.18*), “the unmanifest is said to be the imperishable; they say that He is the supreme goal” (*BG 8.21*), thus by the śrutis and smṛtis.

Sarvam idam: all this, the creation of the not-Self.

Just as the oneness of heated iron and fire due to identification is seen, in the same way, due to non-differentiation, there is oneness of the Self and the not-Self due to delusion.

Viviktaṃ, differentiated, that fourth, non-dual Brahma.

Enquiry into the statement - ‘all this is indeed Brahma’

The teaching “*all this is indeed Brahma*” is for wiping away the limitation of individuals. With the vision of the supreme Truth, Brahma is without creation, one alone without a second, different from cause and effect. Even so, with the vision caused by one’s own ignorance it appears as many; therefore, its being fourfold is superimposed. This name and form, which is a modification of that which is all born of ignorance, with the vision of those who are endowed with the qualifications of discrimination, have done *śravaṇa* of Vedānta, constantly revelling in meditation for a long time, is Brahma, as it is greatest, and as it is non-dual. Just as there is no pot apart from clay, in the same way there is nothing whatsoever other than Brahma. All that is the effect of fire, water and earth, as the gross, subtle and causal creation, is appearing as seen, inert, limited; therefore, everything is born from Brahman. Therefore, born in that, it dissolves in that; as it dissolves in that, so too, at the time of sustenance also in Brahman it breathes, thus its consumption. Since all is born, sustained and dissolves (in It), therefore everything is indeed this Brahma.

स्थूलाद्यज्ञानपर्यन्तं कार्यकारणलक्षणम्।

दृश्यं सर्वमनात्मेति विजानीहि विचक्षण॥४५७॥

O clear-sighted one, know that beginning from the gross up to ignorance, of the nature of cause and effect, all the seen, as the not-Self. 457.

Kāryakāraṇalakṣaṇam: the creation of effect, of the nature of Virāṭ and Hiraṇyagarbha, and the creation of cause, of the nature of Īśvara.

Here, this is the application - the entire world, beginning with the gross and up to ignorance, is the not-Self because it is seen, like a pot. So too, that creation alone which is the effect of original ignorance and unreal, is false because it is seen, it is inert, and it is limited, like the silver appearing in a shell. When the locus (of superimposition) is known, the correlation of the world with negation in three periods of time is established.

A description of the Self

For one endowed with the fourfold qualifications, living with the preceptor, the practice of *brahmacarya*, austerity and service through approaching the preceptor has been shown. By the preceptor well-versed in scripture and established in the infinite reality and by the method of intentional superimposition and negation, from original ignorance, the gross, subtle and causal creations have been described at length. So too of them, consciousness particularised by the individual and aggregate has been named as Viśva, Taijasa and Prājña, and Virāṭ, Hiraṇyagarbha and Īśvara. The definition of the five sheaths and the three bodies has been given. By all this, the direct meaning of the words ‘tvam’ and ‘tat’ have been described. Now the indirect meaning of the word ‘tvam’ is described -

अन्तःकरणतद्बुद्धिद्रष्टृ नित्यमविक्रियम्।

चैतन्यं यत्तदात्मेति बुद्ध्या बुध्यस्व सूक्ष्मया॥४५८॥

With a subtle intellect, know that eternal, changeless consciousness which is the seer of the inner instrument and its activity as the Self. 458.

Nityam: free from birth and death

Avikriyam: free from the six modifications.

“Verily this Absolute, O Gārgī, is never seen but is the Seer; it is never heard, but is the Hearer... There is no other seer than It” (Br. Up. 3.8.11), “the intelligent Self is neither born nor does It die” (Kaṭha Up. 1.2.18), “seer of the mind, seer of the intellect... the witness of all, therefore changeless” (N. U. Up. 1.2.1), thus by the śruti. By the smṛti also, “This Self is said to be immutable”.

एष प्रत्यक्स्वप्रकाशो निरंशो -

ऽसङ्गः शुद्धः सर्वदैकस्वभावः।

नित्याखण्डानन्दरूपो निरीहः

साक्षी चेता केवलो निर्गुणश्च॥४५९॥

This (is) innermost, self-illuminating, undivided, unattached, extremely pure, immutable, whose form is eternal unbroken bliss, free from desire, the witness, consciousness, without a second, void of qualities. 459.

Pratyak: innermost because it is subtle and pervasive.

Svaprakāśaḥ: self-illuminating, not known as an object, it is available for immediate transaction.

Kevalaḥ, without a second, void of any difference either internal, of the same or of a different kind.

“The Self is self-luminous and unattached; it does not see another” (Nṛ. U. Tā. Up., 5), “whom desires have left, whose objects of desire have been realised, whose only object of desire is the Self” (Br. Up. 4.4.6), “Existence, Consciousness, Bliss alone; of one nature”, thus by the śruti. By the śruti, “the witness, pure consciousness, one alone (without a second) and without any attributes”, (Śve. Up. 6.11) also.

नैव प्रत्यग्जायते वर्धते नो

किञ्चिन्नापक्षीयते नैव नाशम्।

आत्मा नित्यः शाश्वतोऽयं पुराणो

नासौ हन्यो हन्यमाने शरीरे॥४६०॥

This innermost Self is not born at any time; it does not grow at all. It does not decay, nor is it destroyed. It is eternal, everlasting, old and new. When the body is killed, It is not killed. 460.

“The intelligent Self is neither born nor does It die. It did not originate from anything, nor did anything originate from It. It is birthless, eternal, undecaying and ancient. It is not injured even when the body is killed.” (Kaṭha Up. 1.2.18), thus by the śruti.

जन्मास्तित्वविवृद्धयः परिणतिश्चापक्षतिर्नाशनं

दृश्यस्यैव भवन्ति षड्विकृतयो नानाविधा व्याधयः।

स्थूलत्वादि च नीलताद्यपि मितिर्वर्णाश्रमादिप्रथा

दृश्यन्ते वपुषो न चात्मन इमे तद्विक्रियासाक्षिणः॥४६१॥

Birth, existence, growth, change, deterioration and death: the six modifications and various illnesses are of the seen alone. Bulkiness and blueness also; knowledge; the tradition of caste and stage of life are seen of this gross body. They are not the witnesses of the modifications of the self. 461.

Dṛśyasya, of the seen, inert not-Self.

The body is born, it is, grows, matures, decays, and dies; thus, Yāskamuni, finding the six modifications of the produced five great elements at the time of sustenance, compiled/created this. All those modifications are negated in the Self by the previously mentioned mantra of the Kaṭhopaniṣad. And also, if the Self were subject to change, then who would be the knower of those modifications? The fallacy of non-finality would apply by the acceptance of another as the Self. Therefore the non-possession of the six modifications of the Self is established. Thus illnesses also ought to be of the gross and subtle body alone, such as fever, headache, cough, agitation, affliction of the mind etc.

Mitiḥ: accurate knowledge, that which measures is knowledge, known through the means of knowledge of direct perception etc.

Varṇāśramādiprathā: caste, beginning with brāhmaṇas, and stage of life, beginning with student life, their process, traditions.

अस्मिन्नात्मन्यनात्मत्वमनात्मन्यात्मतां पुनः।

विपरीततयाध्यस्य संसरन्ति विमोहतः॥४६२॥

Having superimposed the not-Self and its attributes in this Self and also conversely the Self in the not-Self due to delusion, they transmigrate. 462.

Vimohataḥ: due to the influence of delusion.

Asmin ātmani: in this pure Self of the nature of consciousness.

Anātmavam: it being the not-Self, the not-Self and its attributes.

Samśaranti: they transmigrate, they attain birth and death. Superimposition of the object, the content of 'you'-notion, and the superimposition of its attributes on the

subject, the conscious Self, the content of 'I'-notion; and conversely by implication, superimposition of the subject and its attributes on the object is the cause of transmigration for deluded people; this is the intent.

भ्रान्त्या मनुष्योऽहमहं द्विजोऽहं

तज्जोऽहमजोऽहमतीव पापी।

भ्रष्टोऽस्मि शिष्टोऽस्मि सुखी च दुःखी -

त्येवं विमुह्यात्मनि कल्पयन्ति॥४६३॥

'I am a man', 'I am a brāhmaṇa', 'I am the knower', 'I am ignorant', 'I am the lowest, worst', 'I am fallen', 'I am pure', 'I am joyful, sorrowful'. Being deluded in this way, they erroneously project in the Self. 463.

'I am big, I am lean': attributes of the body; 'happy and sad, I am ignorant': attributes of the inner instrument, they superimpose thus.

अनात्मनो जन्मजरामृतिकुधा -

तृष्णासुखक्लेशभयादिधर्मान्।

विपर्ययेण ह्यतथाविधेऽस्मि -

न्नारोपयन्त्यात्मनि बुद्धिदोषात्॥४६४॥

Due to the defect of the intellect, they erroneously superimpose birth, old age, death, hunger, thirst, joy, pain, and fear, the attributes of the not-Self in this Self which is not thus. 464.

The word 'hi' is for emphasis. Birth, old age and death are the attributes of the food sheath; hunger and thirst are the attributes of the vital air sheath; joy, pain and fear are attributes of the mental sheath. By the word 'ādi', one should include the attributes of the intellectual sheath.

भ्रान्त्या यत्र यदध्यासस्तत्कृतेन गुणेन वा।

दोषेणाप्यणुमात्रेण स न सम्बध्यते क्वचित्॥४६५॥

Where there is superimposition due to delusion, the substratum is not associated with the qualities or defects of that superimposed entity in the least. 465.

Yatra: there, in the substratum, in the rope.

Yadadhyāsaḥ: superimposition of which, of the snake.

Tatkṛtena, by that of which superimposition is done, by the snake.

Saḥ: that which has the nature of the substratum, being the substratum of the snake, the rope.

“Where there is superimposition of an entity on a substratum, the latter remains absolutely unassociated with the bad or good property brought about by that (superimposed entity)” (AB).

The previously mentioned principle is established by two examples -

किं मरुन्मृगतृष्णाम्बुपूरेणार्द्रत्वमृच्छति।

दृष्टिसंस्थितपीतेन शङ्खः पीतायते किमु॥४६६॥

बालकल्पितनैल्येन व्योम किं मलिनायते।

शिष्य उवाच -

प्रत्यगात्मन्यविषयेऽनात्माध्यासः कथं प्रभो॥४६७॥

Does the air gain moisture by filling the mirage with water? Does a conch become yellow by the vision of one with jaundice? Does space become blue by the blueness projected by a child?

The disciple said,

O, guru! How is superimposition of the not-Self possible in the innermost Self, the non-object? 466-467.

Mṛgaṭṛṣṇāmbupūreṇa: that in which animals have thirst due to the appearance of water, that mirage.

Just as this is not possible, so too with the superimposed attributes of the not-Self, there is no connection at all of pure consciousness, the Self; due to the impossibility of connection with the unattached Self and due to It being different from cause and effect.

Since there is superimposition of existence and of contact of the attributes of the not-Self in the Self, and of the Self in the not-Self there is only superimposition of contact, not superimposition of existence. Due to superimposition of the intellect etc., there is the obtainment of doership etc. in the Self. Due to superimposition of the Self, there is the gain of consciousness in the intellect etc. That which has come due to superimposition is negated by knowledge alone since superimposition is born of ignorance. Therefore, with the practices beginning with *śravaṇa*, by unobstructed knowledge, there is negation of the attributes of birth, old age, death, hunger, thirst, joy, affliction, and fear etc.; this is the great result of knowledge.

The disciple said -

Aviśaye: in that which is not an object, which is not known to the speech or mind, in the seer. “Again, how can there be superimposition of the object and of its attributes on the inner Self, the non-object?” (AB). Here, this is the application - it is not possible for the Self to be the substratum (of an illusion) since it is neither an object nor is it connected with senses. Where something is perceptible (to the senses) and exists as a substratum then it exists as an object and has contact with the senses; this is the invariable concomitance. Conversely like the shell etc.¹⁸

पुरो दृष्टे हि विषयेऽध्यस्यन्ति विषयान्तरम्।

तद्वृष्टं शुक्तिरज्ज्वादौ सादृश्याद्यनुबन्धतः॥४६८॥

People only superimpose another object upon one that is directly seen in front; it is seen (thus) in the shell and rope due to the relationship of similarity.

468.

Adhyasyanti: they superimpose, like silver in a shell or like they superimpose a snake on a rope.

Due to an absence of similarity between the Self and not-Self, and possessing contradictory natures like darkness and light, and also due to the Self being a non-object, how is there superimposition of the not-Self in the Self? The innermost Self not

¹⁸ The Self is not an object, nor is it perceptible to the senses. Therefore, it cannot be the substratum of an illusion. Conversely, the shell is an object and comes into contact with the senses; it can be the substratum of an illusion.

being an object is established by śrutis such as, “It is not comprehended through the eye, not through speech” (Mu. Up. 3.1.8), “That which is soundless, touchless, colourless, undiminishing, and also tasteless, eternal, odourless” (Kaṭha Up. 1.3.15), “the eye does not go there, nor speech, nor mind” (Kena Up. 1.3).

परत्र पूर्वदृष्टस्यावभासः स्मृतिलक्षणः।

अध्यासः स कथं स्वामिन् भवेदात्मन्यगोचरे॥४६९॥

Oh master, how can that superimposition, characterised by memory, the cognition of something previously experienced in another substratum, be in the Self which is not an object? 469.

Paratra: elsewhere, in another substratum.

Pūrvadṛṣṭasya: of that which is seen before, experienced earlier.

Avabhāsaḥ, cognition; the cognition of that which is seen earlier, knowledge.

Smṛtilakṣaṇaḥ: whose characteristic is memory, of the form of memory, and similarity to what is remembered is there.

Superimposition requires similarity of what is remembered and what is superimposed, and it is born of impressions. In the superimposition of knowledge (*jñānādhyāsaḥ*) ‘*smṛtirūpaḥ*’ means similar to memory because it was earlier seen elsewhere; thus, ‘*avabhāsa*’ means knowledge and ‘*ghaṇ*’ is in this sense (of *bhava*). In the superimposition of an object (*arthādhyāsaḥ*), there is similarity to the object being remembered because it was earlier seen elsewhere; thus, ‘*avabhāsa*’ is that which is illumined and ‘*ghaṇ*’ (is used) in the sense of object.

नानुभूतः कदाप्यात्माननुभूतस्य वस्तुनः।

सादृश्यं सिध्यति कथमनात्मनि विलक्षणे॥४७०॥

अनात्मन्यात्मताध्यासः कथमेष समागतः।

निवृत्तिः कथमेतस्य केनोपायेन सिध्यति॥४७१॥

The Self is not experienced at any time. How is similarity in the contrary not-Self with that real entity which is not experienced, established? 470.

How has this superimposition of self come to be in the not-Self? By what means is its destruction achieved? 471.

Na anubhūtaḥ: is not experienced, it does not become known as an object.

The Self is of an ever pure, enlightened, free nature; the not-Self is of a transient, impure, inert, bound nature. How can similarity be possible between the two?

Anātmani ātmatādhyāsaḥ: in the not-Self, superimposition of the notion of Self, the thought of 'I' in the body, senses etc.

Kena upāyena siddhyati: by what means is it achieved, how will the application of the means be? And also, of that which is not experienced, the non-object, how is there the relation with superimposition? In the shell, even at the time of the silver-delusion, there is experience of the shell; the same is not seen in the Self.

उपाधियोग उभयोः सम एवेशजीवयोः।

जीवस्यैव कथं बन्धो नेश्वरस्यास्ति तत्कथम्॥४७२॥

एतत्सर्वं दयादृष्ट्या करामलकवत्स्फुटम्।

प्रतिपादय सर्वज्ञ श्रीगुरो करुणानिधे॥४७३॥

The relationship with the limiting adjunct being the same for both the Lord and the individual, how does bondage belong to the individual alone and not to the Lord? 472.

Oh all-knowing preceptor, ocean of compassion! With your glance of sympathy, clearly reveal all this like a gooseberry in the palm of the hand. 473.

The limiting adjunct of the Lord is the aggregate ignorance, superior because it is pure, due to being predominantly, *māyā*; the limiting adjunct of the individual is individual ignorance, inferior because being mixed with *rajas* and *tamas*, it is impure *sattva*, described as *avidyā*. This being the case, why is the covering of ignorance of the individual alone, not of the Lord?

Here, these are the questions.

1. How is there superimposition of the not-Self in the non-object, innermost Self?
2. How is there similarity of the Self which is not experienced with the not-Self which is extremely different?
3. How has superimposition of the Self arrived in the not-Self?
4. By what means and how is the destruction of superimposition achieved?
5. How is there bondage for the individual alone and not the Lord, even though the relationship of both with the limiting adjunct is the same?

Superimposition may be, or not be; how are there questions regarding it? What is the purpose served by establishing superimposition? It is said. When superimposition of the Self and not-Self is established, then that which is superimposed is born of ignorance; therefore, bondage together with the entire creation of the not-Self is from ignorance alone. By the elimination of that ignorance with the knowledge of the identity of Brahma and the Self, the elimination of the false creation and bondage is also established. Therefore, the attainment of liberation is by knowledge of the non-dual Self alone.

श्रीगुरुवाच -

न सावयव एकस्य नात्मा विषय इष्यते।

अस्यास्मत्प्रत्ययार्थत्वादपरोक्षाच्च सर्वशः॥४७४॥

The preceptor said -

The Self is not with parts. This which is One alone cannot be an object of the senses as it is the object of knowledge of 'I' in every way, and as it is immediate. 474.

Ātmā na sāvayavaḥ: the Self is not with parts, it is void of any difference either internal, of the same or of a different kind. That which has parts alone is an object. This is one alone without a second. Being the object of the "I" knowledge, the Self becomes the object of the superimposition of "I". The knowledge of "I" itself is superimposition, because it is shining there. Alternatively the Self becomes the object of that ego there, where the innermost Self shines with the reflection of consciousness. By the śruti, "Brahman that is immediate and direct" (Br. Up. 3.4.1). "This is not absolutely a non-object since this inner Self is a well-established fact because of its being an object of 'I'-notion and because of its immediacy of experience", thus by the words of Śrī Śaṅkarācārya in the introductory commentary in Śārīraka Mīmāṃsā. By the reason of immediacy, the self-luminosity of the innermost Self is well-known and free from doubt for all, from children to learned people. Therefore, even though it is not an object of the senses, due to being illumined by its self-luminosity it is indeed possible for the Self to possess the nature of substratum.

प्रसिद्धिरात्मनोऽस्त्येव न कस्यापि च दृश्यते।

प्रत्ययो नाहमस्मीति न ह्यस्ति प्रत्यगात्मनि॥४७५॥

There is indeed knowledge of the Self at all times. No person, at any time, has the experience 'I am not'; it is not seen in the innermost Self. 475.

Ātmanah: of the Self which is not different to the innermost, of the nature of existence, consciousness and bliss alone, without distinction, without a second, supreme, infinite reality, the substratum of superimposed name and form etc.

(Knowledge is there) at all times, even in sleep, due to the self-luminosity of the Self. *"Everyone feels that his Self exists, and he never feels, 'I do not exist'. Had there been no general recognition of the existence of the Self, everyone would have felt, 'I do not exist'. And that Self is Brahman"*, thus it is said in the Śārīraka Mīmāṃsā. *"This Self is Brahman"* (Mā. Up. 2), thus by the words of the śruti the Self is known as void from the three types of limitation and as the knowledge of 'I'. Or, the Self is not seen by anyone, nor does it become seen for the senses or the mind, *"the eye does not go there, nor speech, nor mind"* (Kena Up. 1.3), *"that, failing to reach which words along with the mind, turn back"*, (Tai. Up. 2.4.1), by such śrutis.

न कस्यापि स्वसद्भावे प्रमाणमभिकाङ्क्षते।

प्रमाणानां च प्रामाण्यं यन्मूलं किं तु बोधयेत्॥४७६॥

A means of knowledge is not desired by anyone with regards to their own existence. But, that which is the source and authority of all means of knowledge is revealed (by the upaniṣad scriptures). 476.

For knowledge of that (which is the source of authority of all means of knowledge), what will be the means of knowledge; what need is there? By the words of the wise, *"what is required for the establishment of that by whose grace the knower, means, object, and knowledge also are established"*.

Kintu: but the authority of Vedānta reveals that. How do the upaniṣads have authority in the subject of the Self? It is said - having expelled all distinctions superimposed in the Self, they make known that which is revealed by Vedānta, existing as the substratum, the Self which is free from distinctions and existence alone; by that, because their authority cannot be directly pointed out, as the Self cannot be spoken of. *"Through what, my dear, should one know the Knower?"* (Br. Up 2.4.14), by the śruti. There is authority of the Self itself because it is the illuminator of the existence and non-existence of all means and objects of knowledge superimposed in Itself, and because it is self-illuminating.

मायाकार्यैस्तिरोभूतो नैष आत्मानुभूयते।

मेघवृन्दैर्यथा भानुस्तथायमहमादिभिः॥४७७॥

Just as the sun is not experienced when covered by many clouds, so too is this Self covered by 'I' etc., the effects of *māyā*. 477.

Ahamādibhiḥ: by 'I' etc., by the contents of the concept 'you'.

Eṣaḥ: this Self is not experienced by the deluded.

"I, mine"; covered by such self-conceptions, one does not know one's own nature. By the *smṛti*, "due to these three (kinds of) objects, consisting of the three *guṇas*, this whole world is deluded; it fails to cognise Me, the immutable (Reality) beyond them" (BG 7.13).

पुरस्थ एव विषये वस्तुन्यध्यस्यतामिति।

नियमो न कृतः सद्भिर्भ्रान्तिरेवात्र कारणम्॥४७८॥

'In that object placed in front alone, existing as a substratum, may another be superimposed': such a rule is not formed by the wise. Here, delusion alone is the cause. 478.

Sadbhiḥ: by the knowers of the scripture of Vedānta.

'In an object which remains with limitation and with connection to the senses alone can another object be superimposed': this is not a correct thought.

'It is not possible to imagine the object-nature of the Self because it is free from the concept of 'you': when you object thus (then we reply). It is not possible to imagine It as something residing in front because it is not grasped by the senses and is innermost; in the same way, there is no limitation because it is pervasive. Then (when you object thus), there is no such rule. In one cognition, the ability of the superimposed and substratum to manifest as non-different is the cause of superimposition; it is possible by that delusion.

दृगाद्यविषये व्योम्नि नीलतादि यथाबुधाः।

अध्यस्यन्ति तथैवास्मिन्नात्मन्यपि मतिभ्रमात्॥४७९॥

As ignorant people superimpose blueness etc. in space which is not perceived by the eye etc., so too (they superimpose) in the Self due to the delusion of the intellect. 479.

Nīlatādi: blueness, the ideas of surface and dirt.

In that which is not an object, which is of the nature of consciousness and the inner truth, in this Self also; they superimpose. Since the Self and the not-Self manifest as different, therefore the immediate Self is also capable of becoming the substratum of superimposition. In addition, the Self is not absolutely a non-object. It is said in the introductory commentary of the Śārīraka Mīmāṃsā, “Nor is there any rule that something has to be superimposed on something else that is directly perceived by the senses; for children superimpose the ideas of surface (i.e. concavity) and dirt on the space (i.e. sky) that is not an object of sense perception. Hence there is nothing impossible in superimposing the non-Self on the Self that is opposed to it.”

The question asked by you, ‘how is there superimposition of the not-Self in the innermost Self which is not an object’, has been answered; the Self is of the nature of experience and is well-known as immediate. Now, ‘how is there similarity of the Self with the utterly opposed not-Self?’, the answer to that is now begun by the Ācārya -

अनात्मन्यात्मताध्यासे न सादृश्यमपेक्षते।

पीतोऽयं शङ्ख इत्यादौ सादृश्यं किमपेक्षितम्॥४८०॥

In the superimposition of the notion of “I-ness” on the not-Self, similarity between the two entities is not necessary. What similarity is needed in the superimposition of yellowness in a conch? 480.

Anātmani: in the not-Self, in the assembly of gross, subtle and causal.

Ātmatādhyāse: in the superimposition of the notion that ‘I am this’, on consciousness. This is explained by an example.

The knowledge of similarity is the cause of superimposition in the case of superimposition of silver etc. alone; that cause-hood is not applicable to the superimposition of yellow conch etc.

That alone is clarified by a description of the difference in delusion with and without limiting adjuncts -

निरुपाधिभ्रमेष्वस्मिन्नैवापेक्षा प्रदृश्यते।

सोपाधिष्वेव तद् दृष्टं रज्जुसर्पभ्रमादिषु॥४८१॥

In this world, the requirement for it (similarity) is not seen at all in delusions without conditioning. It is seen only in the delusions of rope and snake etc. which possess a conditioning. 481.

The inference of the student is this - superimposition of the Self and not-Self is not possible because there is an absence of similarity; wherever there is superimposition, there is similarity between the substratum and the superimposed, as in the case of the rope and snake. However, this is seen only in the delusions which possess limiting adjuncts, not in those which are without the limiting adjunct. The delusion of a snake in a rope and the delusion of silver in a shell are examples of delusions possessing the limiting adjunct; there, similarity is necessary. The superimposition of the ego in the Self, and also the superimposition of the world in Brahman, is a delusion without limiting adjunct; in the conch, the delusion of yellowness does not require similarity.

Since the falsity of silver directly perceived in a shell is established, due to the impossibility of existence in another place (as those who hold the theory of *anyathākhyāti*, logicians and mīmāṃsaka followers of Kumāṛila Bhaṭṭa think); or in the intellect (as those who hold the theory of *ātmakhyāti* hold, the followers of Vijñānavāda think); due to the impossibility of experience if there is nothingness (as those who hold the theory of *asatkhyāti*, the followers of Śūnyavāda, think); due to the impossibility of negation if the shell exists in the absence of delusion (as those who hold the theory of *akhyāti*, the followers of Prabhākara, think).

Dārśanikas	Khyāti ¹⁹	Reasoning for the falsity of silver which appears in the shell
Tārkikas, Kaumārilas	Anyathākhyāti	Impossibility of perceived existence in another place
Vijñānavādins	Ātmakhyāti	Impossibility of perceived existence in the intellect
Śūnyavādins	Asatkhyāti	Impossibility of experience if there is nothingness
Prābhākaras	Akhyāti	Impossibility of negation if it exists in the absence of delusion
Vedāntins	Anirvacanīyakhyāti	Perceived yet negated (not real, unreal, or both) therefore the shell-silver is indescribable

Also, it is consistent with the principle which is universally acknowledged, that ‘the cognition of another (object) elsewhere’²⁰ (is false). In the same way, the ego appears in the Self and the world appears in Brahman; they are false and indescribable.

Even though there is the delusion of silver in the shell due to the vision of the conditioning of shine, and in the rope there is the delusion of a snake due to the vision of length like the slough of a snake; there is no resemblance in the not-Self of the Self, but even so the preceptor shows some similarity -

तथापि किञ्चिद्वक्ष्यामि सादृश्यं शृणु तत्परः।

अत्यन्तनिर्मलः सूक्ष्म आत्मायमतिभास्वरः॥४८२॥

बुद्धिस्तथैव सत्त्वात्मा साभासा भास्वराऽमला।

सान्निध्यादात्मवद्भाति सूर्यवत्स्फटिको यथा॥४८३॥

Even so, I will describe some similarity; listen devotedly. This Self is extremely pure, subtle and resplendent. 482.

¹⁹ आत्मख्यातिरसत्ख्यातिरख्यातिः ख्यातिरन्यथा।

तथाऽनिर्वचनख्यातिरित्येतत्ख्यातिपञ्चकम् ॥

²⁰ Ref. अध्यासभाष्य

So too, the intellect of the nature of *sattva* with the reflection is shining and pure like the Self, just as a crystal shines like the sun due to its proximity. 483.

Kiñcit sādṛśyam: some similarity, between the Self and the ego.

Ayam ātmā: this Self, being Existence, Consciousness, Bliss.

Atibhāsvaraḥ: intensely resplendent, completely of the nature of knowledge, itself being of the nature of light is the meaning.

Sattvātmā: since its material is *sattva*, it is of the nature of *sattva* and therefore endowed with the reflection of consciousness.

Bhāsvārā: shining, capable of knowledge.

In the same way, this intellect also shines like the Self, due to the extreme proximity of Self of the nature of Existence, Consciousness, Bliss. The intellect with the reflection itself is the ego with the reflection.

The likeness of the Self and the ego	The difference between the Self and the ego	
	Self, the implied meaning of the word 'I'	Ego, the direct meaning of the word 'I'
Subtlety	Real	Illusory
Being inner	Seer of the nature of consciousness	Seen
Knowledge	Unlimited	Limited
	Without a second	With a second
	Without modification	With modification
	Seer of all	Seer in sequence
	Completely free of the threefold affliction	Tormented by the threefold affliction
	Attributeless	With attributes
	Self-illuminated	Illuminated by another

आत्माभासा ततो बुद्धिर्बुद्ध्याभासं ततो मनः।

अक्षाणि मनआभासान्यक्षाभासमिदं वपुः।

अत एवात्मताबुद्धिर्देहाक्षादावनात्मनि॥४८४॥

Therefore, the intellect has the reflection of the Self; the mind possesses the reflection of the intellect; the senses reflect the mind; the body reflects the senses. Therefore, indeed, there is the notion of self in the not-Self, beginning with the body and senses. 484.

Tataḥ: therefore, due to the extreme proximity between the Self and the intellect or the ego, and also due to the transparency/purity of the intellect, the reflection of consciousness manifests in the intellect.

Buddhyābhāsam: is seen to be with the reflection like the intellect, due to the proximity of the intellect.

Anātmani: in the not-Self, that which is an object and possesses an inert nature.

मूढानां प्रतिबिम्बादौ बालानामिव दृश्यते।

सादृश्यं विद्यते बुद्ध्यावात्मनोऽध्यासकारणम्॥४८५॥

Just as similarity is seen to be the cause of superimposition for children in the reflection etc., so too, for foolish people, the cause of superimposition in the intellect is known to be the similarity with the Self. 485.

Pratibimbādu: like in a reflection in a mirror or water, or in a dream or magic and also in the city in the sky and in a film, reality, identity and also superimposition of beauty.

Mūḍhānām: of foolish people without discrimination, in the not-Self, reality, identity and superimposition of virtue and iniquity is seen.

अनात्मन्यहमित्येव योऽयमध्यास ईरितः।

स्यादुत्तरोत्तराध्यासे पूर्वपूर्वस्तु कारणम्॥४८६॥

The notion of 'I' in the not-Self is said to be this superimposition; the preceding one becomes the cause in each succeeding superimposition. 486.

Anātmani: in the not-Self, in the body, senses, vital air, mind, intellect etc., in the five sheaths.

It is said: “the reflection of the Self, then the intellect; the reflection of the intellect, then the mind”, thus in this verse (484).

The obtainment of knowership takes place due to the superimposition of 'I' in the intellect; thereafter, due to the superimposition in the mind, one becomes possessor

of the inner instrument; due to superimposition in the vital airs, one becomes endowed with hunger and thirst; due to superimposition in the senses, (one becomes) the seer, listener, goer, grasper etc.; due to superimposition of their substratum, the body, in the Self, there is delusion such as 'I am a man, I am a brāhmaṇa', etc.

सुप्तिमूर्छोत्थितेष्वेव दृष्टः संसारलक्षणः।

अनादिरेषाविद्यातः संस्कारोऽपि च तादृशः॥४८७॥

Indicated by *saṃsāra*, it is seen in those risen from sleep and unconsciousness alone. This ignorance is beginningless; therefore, the impression is also the same. 487.

Samśāralakṣaṇaḥ: whose indicator is *saṃsāra*, that superimposition.

The impression born of superimposition, and the reality of the notion of duality also is the same. Indeed, it is said, “owing to a belief in the existence of unrealities, that engages in things which are equally so (i.e. unreal)” (*Mā. Kā. 4.79*), “there is in evidence a (mere) craving for false objects, (though) no duality is in existence there” (*Mā. Kā. 4.75*), “sleeping under the influence of beginningless *māyā*” (*Mā. Kā. 1.16*). By the *smṛti*, “the form here is not known as such; it has no end and no beginning, and no foundation” (*BG 15.3*). Also, “know both *prakṛti* and *puruṣa* to be beginningless” (*BG 13.19*). By the *śruti*, “one, unborn” (*Śve. Up. 4.5*) also. That whose beginning is not seen, that ignorance is beginningless and without cause; as it is the cause of all effects, its cause is not seen. For *advaitins*, there are six beginningless entities - “the individual, the Lord, pure consciousness, also the difference between the individual and the Lord, ignorance, and its union with consciousness; these six are beginningless for us”.

Now he will give the answer to the question, “how has superimposition of the Self in the not-Self come?” with fifteen verses -

अध्यासबाधागमनस्य कारणं

शृणु प्रवक्ष्यामि समाहितात्मा।

यस्मादिदं प्राप्तमनर्थजातं

जन्माप्ययव्याधिजरादिदुःखम्॥४८८॥

I will describe the cause of the arrival of the obstacle that is superimposition; that from which this sorrow, beginning with birth, death, disease, and old age that is the collection of misfortunes, is obtained. Listen, being single-pointed.

488.

Adhyāśabādhāgamanasya: of the arrival of the beginningless, endless, inherent (ignorance-born) superimposition which itself is the obstacle.

Samāhitātmā, whose inner instrument/mind is concentrated; having single-pointed in mind.

The expansive description of those troubles was previously done (v28-34).

आत्मोपाधेरविद्याया अस्ति शक्तिद्वयं महत्।

विक्षेप आवृत्तिश्चेति याभ्यां संसार आत्मनः॥४८९॥

There are two great powers of the limiting adjunct of the Self, ignorance, by which there is *saṃsāra* for the individual. They are veiling and projecting. 489.

Ātmanah: of the individual, of the reflection of consciousness.

Samśārah: the collection of troubles.

आवृत्तिस्तमसः शक्तिस्तद्ध्यावरणकारणम्।

मूलाविद्येति सा प्रोक्ता यया संमोहितं जगत्॥४९०॥

The veiling power is of *tamas*; that is the cause of the covering. That is called original ignorance, by which the world is utterly deluded. 490.

The veiling power is the manifestation of the quality of *tamas*. That power of the nature of veiling is referred to by the name 'original ignorance'; it is that by which the entire world is subject to terrible misconceptions created by the deluding play of *māyā*.

Liberation takes place for the seeker of liberation alone for whom the original ignorance is destroyed by the knowledge of the identity of Brahman and the Self; (it does not take place) for other individuals. For them, the original ignorance indeed remains. Just as there is knowledge of the rope only for the one by the one by whom the delusion of the snake is eliminated by the rope-knowledge; not for others.

विवेकवानप्यतियौक्तिकोऽपि

श्रुतात्मतत्त्वोऽपि च पण्डितोऽपि।

शक्त्या यया संवृतबोधदृष्टि -

रात्मानमात्मस्थमिमं न वेद॥४९१॥

That power by which even one with discrimination, conversant with reasoning, by whom the nature of the Self has been heard, who is intelligent, does not know this Self residing in one's own inner instrument; their vision of knowledge is veiled (by it). 491.

Vivekavān: the seeker capable of discriminating between the Self and the not-Self.

Api atiyauktikaḥ: also conversant with reasoning, proficient in logic, teacher of the older texts of logic etc.

Api śrutātmataṭṭvaḥ: and is one by whom the nature of the Self has been heard, who has done śravaṇa of the *Vedānta* scriptures.

Api ca paṇḍitaḥ: and also a knower of the six limbs, a knower of the scripture.

It is that power by which one whose vision, eye of knowledge is covered does not know this Self which is unlimited, unnegated in three periods of time, without a second, of the nature of unexcelled bliss and which is residing in one's own inner instrument, of an ever-attained nature. That should be known as the power of veiling.

Now he describes the projecting power -

विक्षेपनाग्री रजसस्तु शक्तिः

प्रवृत्तिहेतुः पुरुषस्य नित्यम्।

स्थूलादिलिङ्गान्तमशेषमेत -

द्यया सदात्मन्यसदेव सूयते॥४९२॥

The power of *rajas* is known as projection; it is the cause for constant activity of man. It is that (power) by which this entire false creation, beginning with the gross and up to the subtle, always manifests in the Self. 492.

The power of *rajas*, whose name is 'vikṣepa', is ignorance which is the conditioning of the Self. The word 'tu' is for emphasis. The projecting power is certainly the cause of constant activity of a person. Alternatively, the projecting power alone is the constant cause for activity of man. Or, the projecting power is the certain/eternal cause of activity for man.

Etat sthūlādiliṅgāntaṃ: that whose beginning is the gross universe, and subtle body, ego is at the end, that.

Asat eva: is indeed false in nature and is appearing as an illusory form.

निद्रा यथा पूरुषमप्रमत्तं
समावृणोतीयमपि प्रतीचम्।
तथावृणोत्यावृतिशक्तिरन्त -
विक्षेपशक्तिं परिजृम्भयन्ती॥४९३॥

Just as deep sleep envelops even a careful person, so too this spreading veiling power within covers the projecting power and also the individual. 493.

The spread of the effect of the projecting power is an obstacle for some time only.

शक्त्या महत्यावरणाभिधानया
समावृते सत्यमलस्वरूपे।
पुमाननात्मन्यहमेष एवे -
त्यात्मत्वबुद्धिं विदधाति मोहात्॥४९४॥

When the Self whose nature is pure is covered by that great power known as 'āvaraṇa', due to delusion the individual places the notion of self, 'I am this alone', in the not-Self. 494.

Amalasvarūpe: in that whose nature is without impurity, whose nature is pure, in the Self of the nature of existence, consciousness, bliss, self-luminous.

Anātmani: in the body, senses etc.; in the five sheaths.

Eṣaḥ aham eva: 'I am this, this is mine', thus.

That is explained with an example -

यथा प्रसुप्तिप्रतिभासदेहे

स्वात्मत्वधीरेष तथा ह्यनात्मनः।

जन्माप्ययक्षुद्भयतृट्छमादी -

नारोपयत्यात्मनि तस्य धर्मान्॥४९५॥

As there is the notion of self in the body appearing in a dream, so too this person superimposes the attributes of the not-Self that begin with birth, death, hunger, fear, thirst and fatigue, in the Self. 495.

Birth, death, fatigue etc., the attributes of the body; hunger and thirst, qualities of the vital air; fear, grief, desire etc., attributes of the mind; doership and knowership etc., attributes of the intellect, and enjoyership etc., attributes of the bliss sheath; superimposing them in the Self, one is repeatedly deluded.

विक्षेपशक्त्या परिचोद्यमानः

करोति कर्माण्युभयात्मकानि।

भुञ्जान एतत्फलमप्युपात्तं

परिभ्रमत्येव भवाम्बुराशौ॥४९६॥

Impelled by the projecting power, one performs both types of actions and experiencing the fruits received, wanders in the ocean of becoming. 496.

The supreme Self, existence-consciousness-bliss, being deluded by the veiling power performs actions; though a non-agent by nature, it becomes the agent of both meritorious and demeritorious actions, being impelled by the projecting power. And even though not an experiencer, experiencing the results of actions received, joy and sorrow, existing as the enjoyer; it wanders round and round in the body of water, the

ocean that is becoming, in the wide sea of transmigration, having fallen into the vast ocean of action. “They perform action for enjoyment and enjoy to perform actions again. Like insects keep moving from one whirlpool to another in the river, individuals keep moving from one birth to the next. Indeed, they never attain peace.” (Pañcadaśī 1.29-30), “he goes from death to death”, (Kaṭha Up 2.1.11), “some souls enter the womb for acquiring bodies and others follow the motionless, in accordance with their work and in conformity with their knowledge” (ibid, 2.2.7), thus by the śruti and smṛti.

अध्यासदोषात्समुपागतोऽयं

संसारबन्धः प्रबलप्रतीचः।

यद्योगतः क्लिश्यति गर्भवास -

जन्माप्ययक्लेशभयैरजस्रम्॥४९७॥

Due to the defect of superimposition, this powerful, innermost bondage that is saṃsāra is obtained; due to union with which, one is perpetually afflicted by residing in the womb, birth, death, affliction, and fear. 497.

Adhyāsadoṣāt: due to the defect of superimposition, union with ignorance.

Ayaṃ saṃsārabandhaḥ: this transmigration which itself is bondage, ‘I am limited; I am the agent, the experiencer; I am attached to children, friends, spouse’, such thought.

One obtains sorrow upon sorrow.

अध्यासो नाम खल्वेष वस्तुनो योऽन्यथाग्रहः ।

स्वाभाविकभ्रान्तिमूलं संसृतेरादिकारणम्॥४९८॥

The recognition of the Real as something else which it is not, called superimposition, whose root is inherent delusion, is the first cause of transmigration. 498.

Anyathāgrahaḥ: grasping with another form; grasping not in accordance with reality and grasping it as something else.

Svābhāvikaḥ *brāntimūlaṃ*: that whose root cause is inherent (ignorance-born) delusion.

This innate superimposition in the form of superimposition of effect is beginningless; experienced in the form of the creation which is an effect of the original ignorance, it is that which prompts agency and enjoyership.

सर्वानर्थस्य तद्वीजं योऽन्यथाग्रह आत्मनः।

ततः संसारसम्पातः सन्ततक्लेशलक्षणः॥४९९॥

That notion of the Self being something other than it is, is the cause of all evils; thereafter, *saṃsāra* which is indicated by continual pain is obtained.

499.

That superimposition of the Self: the notion of that in that which it is not, as previously described, is the cause of all evil. (It is that) which is characterised by limitation of agency, enjoyership and knowership; going between this world and the next; *saṃsāra* in the form of action, instruments and result; the acceptance of mere ignorance of the nature of the Self that is real. Thereafter the occurrence/obtainment of *saṃsāra*, whose indicator is continual pain, takes place; *saṃsāra* as described is befallen.

This is established through presence and absence.

अध्यासादेव संसारो नष्टेऽध्यासे न दृश्यते ।

तदेतदुभयं स्पष्टं पश्य त्वं बद्धमुक्तयोः॥५००॥

Saṃsāra is due to superimposition alone; when superimposition is destroyed, it is not seen. Know these both clearly in the bound and the liberated. 500.

In the presence of superimposition, *saṃsāra* is present; in the absence of superimposition, the absence of *saṃsāra* is seen in the sleeping, the concentrated (in *samādhi*) and the liberated. Oh disciple, you, however, having clearly understood these both: the presence and absence of superimposition, the cause of presence and absence of *saṃsāra* in the bound and the liberated, ascertain it; with the *śruti* and logic, know it.

बद्धं प्रवृत्तितो विद्धि मुक्तं विद्धि निवृत्तितः।

प्रवृत्तिरेव संसारो निवृत्तिर्मुक्तिरिष्यते॥५०१॥

Know that one is bound by the path of activity and liberated by the path of withdrawal. Activity itself is saṃsāra; knowledge is considered as liberation.

501.

Ignorance, desire and action alone are saṃsāra, as in the Bṛhadāraṇyaka upaniṣad, “*what it desires, it wills; as it wills, it performs actions accordingly; and according to its actions, it attains results*”. “*The one who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self, the organs do not depart. Being but Brahman, he is merged in Brahman*” (4.4.5, 6). The meaning is that he becomes liberated. Also, “*an unborn (individual soul) becomes attached to it and enjoys it, while another unborn (individual soul) leaves it after his enjoyment is completed.*” (Śve. Up. 4.5).

आत्मनः सोऽयमध्यासो मिथ्याज्ञानपुरःसरः।

असत्कल्पोऽपि संसारं तनुते रज्जुसर्पवत्॥५०२॥

That superimposition of the Self preceded by false ignorance, although caused by delusion like the rope-snake, causes saṃsāra to expand. 502.

Mithyājñāna: illusory ignorance²¹.

Asatkālpaḥ: caused by delusion (constituted by the ignorance of the Self).²²

He clarifies the answer to the question, ‘*even though the relationship with the conditioning is the same for the individual and the Lord, (how is it that) there is bondage for the individual and not for the Lord?*’ (v472).

उपाधियोगसाम्येऽपि जीववत्परमात्मनः।

उपाधिभेदान्नो बन्धस्तत्कार्यमपि किञ्चन॥५०३॥

²¹ *Mithyājñāna*: that ignorance, which is illusory, is the prerequisite for superimposition.

²² Superimposition was explained in verses 463 to 501 as taking the not-self to be the Self and also erroneously transferring the attributes of not-self on the Self. The individual, because of ignorance, has this limitation but the Lord is free from Her ignorance and therefore has no saṃsāra.

Even though there is similarity between the individual and the supreme Self in union with the limiting adjunct; due to the difference in the limiting adjunct, bondage and its effects do(es) not exist for the supreme Self at all, as it does for the individual. 503.

Although the union with the limiting adjunct is the same for the individual as it is for the Supreme Self, bondage and its effects of impurity, agitation, and veiling etc. do not exist for the Supreme Self even in the slightest measure, due to the disparity in the limiting adjuncts. The limiting adjunct of the individual is predominantly impure *sattva*, mixed with *rajas* and *tamas*; ignorance, in the form of non-apprehension and misapprehension. The limiting adjunct of the Lord is predominantly pure *sattva*; *māyā*, in the form of true knowledge.

This is explained in the next seven verses; listen to the cause.

अस्योपाधिः शुद्धसत्त्वप्रधाना

माया यत्र त्वस्य नास्त्यल्पभावः।

सत्त्वस्यैवोत्कृष्टता तेन बन्धो

नो विक्षेपस्तत्कृतो लेशमात्रः॥५०४॥

Māyā which is pure and in which *sattva* is predominant is the conditioning of This (Supreme Self). It is that in which there are no limitations. There is only the exaltedness of *sattva*, because of which there is neither the slightest amount of agitation nor bondage caused by that. 504.

The Supreme Self is that in which there is no limitation of space, time or objects, caused by ignorance.

What is the evidence for this? It is said, “Two birds bound to each other in close friendship and known by the same name, perch on the same tree. Of these, one eats the fruits with relish ; the other looks on without eating” (Mu. Up. 3.1.1). And also by the *smṛti*, “numerous births of mine have already taken place, as also those of yours, Arjuna! I know them all but, O scorcher of foes! You do not.” “Though unborn I am, the immutable Self and the Lord of all living beings, ruling over My own nature, by my *māyā*, I take birth” (BG 4.5, 6).

सर्वज्ञोऽप्रतिबद्धबोधविभवस्तेनैव देवः स्वयं

मायां स्वामवलम्ब्य निश्चलतया स्वच्छन्दवृत्तिः प्रभुः।

सृष्टिस्थित्यदनप्रवेशयमनव्यापारमात्रेच्छया

कुर्वन्क्रीडति तद्रजस्तम उभे संस्तभ्य शक्त्या स्वया॥५०५॥

God Himself sports, the One who is all-knowing and whose unobstructed power is knowledge; who is all-capable and whose action is ungoverned; remaining changeless, by resorting to His own *māyā*. The Supreme Lord, taking support of *rajas* and *tamas*, with His own power plays with the desire for creation, sustenance, dissolution, entry, control, and mere activity. 505.

Deva is one who shines, who blissfully plays. “Because He shines, sports with creation etc. He wishes to conquer the *asurās*, transacts in all beings, shines as the Self, is praised by those who are praiseworthy, and goes everywhere, therefore He is God.”²³ He knows all; He is all, and He is knowledge. “He who is omniscient and all-knowing” (*Mu. Up. 1.1.9*). His knowledge itself is unobstructed power; his knowledge and power are complete. Thus He Himself sports without changing, resorting to His own *māyā* of three *guṇas* in which pure *sattva* is predominant; He whose activity is impossible to govern, being independent in every way and all-capable. How does He sport - “From the determination of *Īśvara* to create, down to His entry into the created objects, is the creation of *Īśvara*. From the waking state to Liberation, the cause of all pleasures and pain (transmigration) is the creation of the individual (*jīvā*).” (*Pañcadaśī 7.4*). The individual sports in the three states of waking etc. The Lord’s play is not of the same nature but with His own power, taking support of both *rajas* and *tamas*, He sports by creating, sustaining and dissolving the world; by the desire of creation, maintenance, dissolution, entry, control, and mere activity. “That from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. Seek to know That. That is Brahman. He (*Bhrugu*) performed austerities. Having performed austerities” (*Tai. Up. 3.1*), “that from which the birth etc of this universe ensues” (*BS, 1.1.2*), “my womb is the great Brahman; in that, I place my seed” (*BG 14.3*). Thus it is clear by the śruti, sūtra and smṛti that Brahman is the material cause on the pretext of *māyā*, and also the efficient cause.

²³ Viṣṇusahasranāmabhāṣya

In the same way, the entry (of Brahman) as the individual being; although different to the creation of individuals, the entry of the Supreme Lord, Brahman, as cause and effect is heard, *“having created all this, He entered into it”* (Tai. Up. 2.6). And also, *“by entering into these three gods, in the form of the soul of each individual being, I shall manifest name and form in multitudes”* (Ch. Up. 6.3.2). So too control, rulership is heard, *“due to fear of Him, the Wind blows”* (Tai. Up. 2.8), and by the sūtra, *“but (creation for Brahman is) a mere pastime like what is seen in the world”* (BS 2.1.33). The individual alone, who is constrained by cause and effect and who appears as an effect, has bondage of ignorance; the Supreme Lord, who is unconstrained, does not.

Here, some things in particular should be said.

1. Just as, even in the absence of difference between the reflection in the pot or jar and the sun in the sky, the movement of the reflection does not appear in the original; so too, the bondage in the form of attachment, aversion, joy and sorrow, which belongs to the individual in the form of the reflection of consciousness in the intellect, does not appear in the supreme Lord who exists as the original.
2. Just as the attributes of the water in the pot or jar etc. are not of the original, the sun in the sky; in the same way, the bondage of the reflection of consciousness in the intellect in the form of attachment, aversion, joy and sorrow is not inherent in the Self but due to superimposition of the Self and not-Self as previously described, the attachment and aversion etc. of the intellect is superimposed in the reflection of consciousness. That, again, is superimposed in the Self.
3. Just as, amongst the reflections of the sun in the pot or jar etc., the movement of one cannot be of the other; in the same way, of the individuals, the bondage of one does not come to another.

तस्मादावृतिविक्षेपौ किञ्चित्कर्तुं न शक्नुतः।

स्वयमेव स्वतन्त्रोऽसौ तत्प्रवृत्तिनिरोधयोः॥५०६॥

Therefore, veiling and projection are unable to do anything; He is independent of their (domain of) activity and restraint. 506.

Therefore, veiling and projection are incapable of having any effect upon the Supreme Lord. That all-powerful Lord is indeed completely independent of veiling and projection and their field, activity and withdrawal.

तमेव सा धीकर्मैति श्रुतिर्वक्ति महेशितुः।

निग्रहानुग्रहे शक्तिरावृत्तिक्षेपयोर्यतः॥५०७॥

That śruti speaks of Him as one whose action is preceded by knowledge, since the power of restraint and conferring grace, of veiling and projection, belongs to the great Lord alone. 507.

Nigrahānugrahe: restraint is the power particularised in the areas of control, or creating boundaries, bondage and withdrawal; grace is the power particularised in bestowing that which is desired, and activity.

All this is in the control of the great Lord: the capacity for activity and withdrawal of the qualities of *rajas* and *tamas*; as a result of that, creation, sustenance, and dissolution, as also the ability to bestow enjoyment and liberation; the ability to become manifest and unmanifest Himself.

The bondage of the individual is not real but belongs to ignorance alone; clarifying this with three verses, he concludes the topic.

रजसस्तमसश्चैव प्राबल्यं सत्त्वहानतः।

जीवोपाधौ तथा जीवे तत्कार्यं बलवत्तरम्॥५०८॥

In the individual's conditioning and in the individual themselves, the predominance of *rajas* and *tamas* is due to *sattva* being diminished; (therefore) their effects are stronger. 508.

Jīvopādhau: in the conditioning of the individual, which is ignorance in which impure *sattva* is predominant.

Sattvahānataḥ: due to the overpowering of *sattva* by *rajas* and *tamas*.

Tatkāryaṃ: the effects of *rajas* and *tamas* in the form of veiling and projection.

तेन बन्धोऽस्य जीवस्य संसारोऽपि च तत्कृतः।

सम्प्राप्तः सर्वदा यत्र दुःखं भूयः स ईक्षते॥५०९॥

By that, the bondage and also resulting saṃsāra of this individual are effortlessly attained. It is that in which sorrow is repeatedly seen. 509.

Tena: by that *rajas* and *tamas*.

Saṃsāra: transmigration in the form of grief, delusion and fear.

Samprāptaḥ: is well-attained without any exertion; it is attained without any effort to find it.

What is the use of all this which is known? Even so, they have been described in the topic of the fourfold qualification in order to give rise to extreme dispassion. It should be thought of repeatedly by seekers of liberation.

एतस्य संसृतेर्हेतुरध्यासोऽर्थविपर्ययः।

अध्यासमूलमज्ञानमाहुरावृत्तिलक्षणम्॥५१०॥

The cause of this saṃsāra is superimposition; understanding one thing as another. They say that the cause of superimposition is ignorance, whose indicator is veiling. 510.

Arthaviparyayaḥ: (mis)understanding one thing as another, taking the opposite meaning.

Ajñānam: the original ignorance; that which was previously described as being beginningless, characterised by existence, and eliminated by knowledge.

Now, in the next eleven verses, he answers the fourth question asked by the student, 'by what means and how is superimposition eliminated?'

अज्ञानस्य निवृत्तिस्तु ज्ञानेनैव न कर्मणा।

अविरोधितया कर्म नैवाज्ञानस्य बाधकम्॥५११॥

The elimination of ignorance is by knowledge alone; not by action. Action does not negate ignorance, since it (action) is not antithetical to it (ignorance). 511.

The word 'tu' is to show the change in topic. The elimination of ignorance along with superimposition is by knowledge of the identity of the individual and the infinite reality alone; not by action. "Immortality is not attained by action, progeny nor wealth, but by renunciation alone" (Kai. Up. 3). "Only by knowing Him does one pass over death; there is no other way to the Supreme Goal" (Śve. Up. 3.8), "When men will roll up space like leather or carpet, then there will be an end to sorrow without knowing or realising God." (ibid., 6.20), "liberation is only by knowledge"; thus it is said by thousands of śrutis that liberation is achieved by knowledge alone. He again takes up that which was said earlier in the topic of refuting the combination of knowledge and action - action does not negate ignorance because it is not contradictory to it.

कर्मणा जायते जन्तुः कर्मणैव प्रलीयते।

कर्मणः कार्यमेवैषा जन्ममृत्युपरम्परा॥५१२॥

नैतस्मात्कर्मणः कार्यमन्यदस्ति विलक्षणम्।

अज्ञानकार्यं तत्कर्म यतोऽज्ञानेन वर्धते॥५१३॥

Beings are born by action and die by action alone. The unending succession of birth and death is the effect of action alone. There is no effect of action other than this. Since action is the result of ignorance, it grows by ignorance.

513.

That action resides in ignorance was shown in the subject of understanding the transience of results of action (verse 36). The individual thinks of itself as limited due to ignorance and then transmigrates due to the state of finitude. Thus, “as one desires, so one resolves; as one resolves, so one acts; one attains the results of the work one does.” (Br. Up. 4.4.5); and by the śruti, “whomever covets objects of desire whilst brooding on them is born amidst those very surroundings along with the desires. But for one whose longings are fulfilled and who has realised the Self, all the longings vanish even here in this life.” (Mu. Up. 3.2.2).

यद्येन वर्धते तेन नाशस्तस्य न सिध्यति।

येन यस्य सहावस्था निरोधाय न कल्पते॥५१४॥

The annihilation of a thing cannot be achieved by that (cause) by which it grows. That which is concomitant with an object cannot cause the destruction of that (object). 514.

The birth of action is due to ignorance of the Self alone. As it is explained by Śrī Śaṅkarācārya in the introduction of the Śārīrakamīmāṃsā commentary, “All forms of worldly and Vedic activities that are connected with valid means of knowledge and objects of knowledge start by taking for granted this mutual superimposition of the Self and not-Self, known as nescience; and so do all the scriptures dealing with injunction, prohibition, or emancipation”. Since action is born of ignorance, how can it destroy that ignorance? Just as, the co-existence of the sun and darkness is not possible, since the sun is the enemy of darkness; in the same way, knowledge alone destroys ignorance, as it is its enemy. Karma does not. The concomitance of action and ignorance indeed takes place.

नाशकत्वं तदुभयोः को नु कल्पयितुं क्षमः।

सर्वं कर्माविरोध्येव सदाज्ञानस्य सर्वदा॥५१५॥

Who, indeed, is capable of imagining the destruction ability of both (ignorance and action, with respect to each other)? All action is indeed unopposed to ignorance at all times. 515.

ततोऽज्ञानस्य विच्छिन्तिः कर्मणा नैव सिध्यति।

यस्य प्रध्वंसजनको यत्संयोगोऽस्ति तत्क्षणे॥५१६॥

तयोरेव विरोधित्वं युक्तं भिन्नस्वभावयोः।

तमःप्रकाशयोर्यद्वत्परस्परविरोधिता॥५१७॥

Therefore, the cessation of ignorance is never achieved by action.

Contradiction of those two entities that have opposing natures is logical, where the destruction of one is caused at the very moment of its contact with the other, just like the mutual opposition of light and darkness.

Karmaṇā: by action, be it physical, belonging to the speech, or the mental action of upāsanā. Since ignorance is destroyed by knowledge, the destruction of action also takes place by conjunction with knowledge. “But those whose ignorance is destroyed by the knowledge of the Self” (BG 5.16), “the fire of knowledge reduces all actions to ashes” (ibid. 4.37).

अज्ञानज्ञानयोस्तद्वदुभयोरेव दृश्यते।

न ज्ञानेन विना नाशस्तस्य केनापि सिध्यति॥५१८॥

In the same way, (the contradiction) between ignorance and knowledge is seen. Its destruction cannot be achieved by anyone without knowledge. 518.

Ajñānajanāyoh: between ignorance, as in 'I am limited; a transmigratory being of the nature of cause and effect (action and result), travelling between this world and the other', and knowledge, as in 'I am unlimited, not subject to transmigration, void of action and result, different from cause and effect, all-pervasive at all times, infinite'. The destruction of ignorance is not achieved by any other object or action, whether enjoined, worldly or Vedic, or any other lower knowledge, than Knowledge.

तस्मादज्ञानविच्छित्त्यै ज्ञानं सम्पादयेत्सुधीः।

आत्मानात्मविवेकेन ज्ञानं सिध्यति नान्यथा॥५१९॥

Therefore, an intelligent person should acquire knowledge for the cessation of ignorance. Knowledge is achieved by discrimination between the Self and the not-Self; not otherwise. 519

Enquiry should be done with the authority of the preceptor and the scripture, supported by reasoning in this manner: "I am this; this is not my nature"; by that, knowledge is achieved.

Sudhīḥ: an intelligent person with discrimination, who knows the relationship between goal and means.

युक्त्यात्मानात्मनोस्तस्मात्करणीयं विवेचनम्।

अनात्मन्यात्मताबुद्धिग्रन्थिर्येन विदीर्यते॥५२०॥

Therefore, discrimination between the Self and the not-Self should be done with logic; it is that by which, the knot of the notion of Self in the not-Self, is cut asunder. 520.

Therefore, one should discern between the Self and the not-Self with the logic applied to the three states of experience; by that, the knot of the notion of Self in the not-Self (the five sheaths, or the three bodies), is cut asunder. These are the applications of logic: the body is not the Self because it is a modification of the great elements, like a pot; the mind and intellect are not the Self because they are seen, like a jar; the waking world is illusory because it has a beginning and an end, like a dream; this cloth does not exist in the threads where it appears because it is a cloth, like any other cloth.²⁴ Thus, logic should be applied in such ways. There, in logic - “some (accept) the set of five; some, two; we (accept) three; either up to the example, or beginning with the example”.

आत्मानात्मविवेकार्थं विवादोऽयं निरूप्यते।

येनात्मानात्मनोस्तत्त्वं विविक्तं प्रस्फुटायते॥५२१॥

This discussion is brought forth for the sake of discerning between the Self and not-Self; it is that by which the distinct nature of the Self and not-Self becomes clear. 521.

This discussion between the proponents and opponents of conflicting views is described for the purpose of discerning between the Self and the not-Self; for their distinct knowledge. It is that by which the essence of the Self and the not-Self as separate becomes clear.

मूढा अश्रुतवेदान्ताः स्वयं पण्डितमानिनः।

ईशप्रसादरहिताः सद्गुरोश्च बहिर्मुखाः॥५२२॥

विवदन्ति प्रकारं तं शृणु वक्ष्यामि सादरम्।

Foolish people, without having performed śravaṇam of the upaniṣads; considering themselves to be learned; devoid of the Lord’s grace and turned away from the preceptor, argue. I will describe the manner (of their ignorance); listen with reverence. 522.

²⁴ The example mentions ‘any other cloth’. The question is: is that a cloth? Yes; it has paṭatva. It does not exist in these threads (where the cloth in question exists). This cloth is a cloth (it also has paṭatva), therefore it is not there in the threads where it appears.

Sadguroḥ bahirmukhā: whose inner instrument is turned away from a preceptor well-versed in scripture and abiding in Brahman.

Prakāraṃ: their particular ignorance.

“*Superimposition is the notion of ‘that’ in that which is not ‘that’*”: this has been explained at length. Now, the description is begun of that superimposition of the unchanging and unattached consciousness in the ego etc. which are subject to change, and also of the not-Self of son, body, senses, vital air etc. in the self-luminous, unchanging consciousness that is the Self. The presentation of the pluralistic views of that (superimposition) is to demonstrate the methodology of enquiry into the meaning of the word ‘thou’. Just as in showing Arundhatī (the star), when many other secondary stars are shown, that which is shown last is indeed the main one; in the same way here, having presented and refuted all that which is the not-Self, beginning with sons, He then presents that consciousness-bliss which is unchanging and one alone.

The doctrine of the son as the Self

अत्यन्तपामरः कश्चित्पुत्र आत्मेति मन्यते॥५२३॥

An extremely foolish person considers the son as his self. 523.

आत्मनीव स्वपुत्रेऽपि प्रबलप्रीतिदर्शनात्।

पुत्रे तु पुष्टे पुष्टोऽहं नष्टे नष्टोऽहमित्यतः॥५२४॥

अनुभूतिबलाच्चापि युक्तितोऽपि श्रुतेरपि।

आत्मा वै पुत्रनामासीत्येवं च वदति श्रुतिः॥५२५॥

Due to the strong affection seen towards the son, as it is seen for oneself; one says, “when my son is prosperous, I am prosperous; when my son is destroyed, I am destroyed”. On the strength of experience, logic and also the śruti, which says, “*oh son, you are indeed my self*”, one considers the son as one’s own self. 524-525.

For what reason do they consider the son to be the Self?

1. Due to observing very powerful affection for one’s son just as it is for oneself;

2. On the strength of the experience, ‘when my son is prosperous, I am prosperous’, and if my son is destroyed, I am destroyed’;
3. Due to the logic described in the following verse;
4. By the strength of the śruti; the śruti says, “*oh son, you are indeed myself*” (Kau. Up. 2.11).

Even though it is inappropriate for those who are unrefined to make reference to the śruti because they do not accept its authority, even so, it is appropriate to make reference to whatever is accepted as an authority to one who accepts it, and it is said by the siddhāntin, “*whatever is established by śruti alone is pramāṇa*”.²⁵ Śrutis such as, “*oh son, you are indeed myself*” (Kau. Up. 2.11) speak of the son being beloved.

The logic used by those who ascertain the son to be the Self as described in the previous verse is now described -

दीपाद्दीपो यथा तद्वत्पितुः पुत्रः प्रजायते।

पितुर्गुणानां तनये बीजाङ्कुरवदीक्षणात्॥५२६॥

अतोऽयं पुत्र आत्मेति मन्यते भ्रान्तिमत्तमः।

The father begets the son in the same way that a lamp is lit from another lamp, due to the observation of the attributes of the father in the son, like those of a seed in the sprout. Therefore, one who is extremely deluded thinks, “I am my son”. 526.

Piturguṇānām: of the attributes of the father, such as the beauty of the body etc. and also illnesses.

The doctrine of the body as the Self

तन्मतं दूषयत्यन्यः पुत्र आत्मा कथं त्विति॥५२७॥

प्रीतिमात्रात्कथं पुत्र आत्मा भवितुमर्हति।

अन्यत्रापीक्ष्यते प्रीतिः क्षेत्रपात्रधनादिषु॥५२८॥

²⁵ Even though the materialists do not accept the śruti as a pramāṇa, they are referring to it for the sake of the siddhāntin, who does (accept the śruti as pramāṇa).

“How can the son be the self?”, thus others refute that belief. How can the son be the self on the basis of affection alone? Affection is seen for other things also, like land, relatives and wealth. 528.

Tanmatam: the belief of those who take the son to be the self.

Kṣetrapātradhanādiṣu: in the land, in that which is protected and supported such as family members, and in wealth etc.; in all these and more, affection and identification are seen.

पुत्राद्विशिष्टा देहेऽस्मिन्प्राणिनां प्रीतिरिष्यते।

प्रदीप्ते भवने पुत्रं त्यक्त्वा जन्तुः पलायते॥५२९॥

तं विक्रीणाति देहार्थं प्रतिकूलं निहन्ति च।

तस्मादात्मा तु तनयो न भवेच्च कदाचन॥५३०॥

It is acknowledged that living beings hold greater affection for the body than for the son. If the house is on fire, a being runs away, leaving one's son. 529.

He sells the son for the sake of his body; if hostile, the parents kill the son.

Therefore, the son can never be the Self. 530.

Jantuḥ: man, and any other living being also.

Pratikūlam: who desires to act against one's interests.

गुणरूपादिसादृश्यं दीपवन्न सुते पितुः।

अव्यङ्गाज्जायते व्यङ्गः सुगुणादपि दुर्गुणः॥५३१॥

The similarity of attributes and appearance of the father are not seen in the son as they are in a lamp. One without limbs is born from one whose limbs are complete, and a wicked son is born to noble parents. 531.

There is no similarity of the father's attributes and form etc. in the son, like a lamp (is similar to the lamp from which it was lit). Why?

1. Someone without limbs or deformed limbs is born from one whose limbs are all complete;
2. Someone with the vilest qualities is born from someone eminently superior who is endowed with all good qualities. All this is seen in the itihāsa and purāṇas.

आभासमात्रास्ताः सर्वा युक्तयोऽप्युक्तयोऽपि च।

पुत्रस्य पितृवद्वेहे सर्वकार्येषु वस्तुषु॥५३२॥

स्वामित्वद्योतनायास्मिन्नात्मत्वमुपचर्यते।

श्रुत्या तु मुख्यया वृत्त्या पुत्र आत्मेति नोच्यते॥५३३॥

All those reasons and statements are fallacious. The self-hood in the son is assumed figuratively in order to establish the lordship of the father over all things in the home. The śruti does not speak of the son as the self directly.

532-533.

All those uses of logic, worldly statements, and statements of the śruti also are fallacious. The ‘self-hood’ in one’s own son. is assumed by the father to establish his overlordship, towards all actions and objects in the home, the same as himself. This self-hood is superimposed by the extremely deluded; this is to be added.

औपचारिकमात्मत्वं पुत्रे तस्मान्न मुख्यतः।

अहम्पदप्रत्ययार्थो देह एव न चेतः॥५३४॥

Therefore, the identification of the self with the son is not literal; it is figurative.

The body alone is the meaning of the ‘I’ thought; not any other. 534.

The śruti speaks (of the self being the son) only in a secondary sense.

It is figurative, as in “Bhadrāsena is my own self”, or “the child is a lion”. It is not the primary meaning; only the body is the object of knowledge of “I” not the other (the son).

Having placed aside the proposition presented earlier using logic etc. as the means of knowledge etc., now he presents śruti as the valid means of knowledge -

प्रत्यक्षः सर्वजन्तूनां देहोऽहमिति निश्चयः।

एष पुरुषोऽन्नरसमय इत्यपि च श्रुतिः॥५३५॥

The firm conviction, 'I am the body', is immediate for all beings and also by the śruti, *"that man, such as he is, is surely a product of the essence of food"*²⁶.

535.

पुरुषत्वं वदत्यस्य स्वात्मा हि पुरुषस्ततः।

आत्माऽयं देह एवेति चार्वाकेण विनिश्चितम्॥५३६॥

(The śruti) speaks of the manhood of this body; therefore, it is determined by the materialists that man is the body and the body alone is the self. 536.

Although this body is only an assembly of marrow, bone, fat, flesh, blood, skin, urine, excrement and seed; even so, it is concluded by the Cārvāka without enquiring into what precedes and follows it, that since it is said by the śruti, therefore man is the body, and the body is a man's own self, as per the principle of Virocana, the king of the asuras.

The doctrine of the senses as the Self

तन्मतं दूषयत्यन्योऽसहमानः पृथगजनः।

देह आत्मा कथं नु स्यात्परतन्त्रो ह्यचेतनः॥५३७॥

Others, not tolerating that belief, refute it. How can the body be the Self since it is dependent and inert? 537.

Other Cārvākas, not tolerating that materialist belief, called '*lokāyatam*' since it was spread and effortlessly established in the world, refute it. Here, this is the application: the body is not the Self because it is dependent and inert, like a pot.

²⁶ Tai. Up. 2.1.1

इन्द्रियैश्चाल्यमानोऽयं चेष्टते न स्वतः क्वचित्।

आश्रयश्चक्षुरादीनां गृहवद्गृहमेधिनाम्॥५३८॥

The body stirs, moved by the senses; never by itself. It is the support of the eyes etc. (sense organs), like a house is the support for the householder. 538.

It is well known in the world that having taken support of one home, children and spouses remain (there).

बाल्यादिनानावस्थावाञ्छुक्रशोणितसम्भवः।

अतः कदापि देहस्य नात्मत्वमुपपद्यते॥५३९॥

The body has various stages beginning with childhood; it is born out of virility of man and blood. Therefore, the self-hood of the body is never possible. 539.

Nānāvasthāvān: it has various stages, beginning with childhood and including boyhood and youth.

Also due to the destruction seen of the assembly of marrow, bone, fat, flesh, blood, skin, urine, excrement and seed, how can the body be the self?

बधिरोऽहं च काणोऽहं मूक इत्यनुभूतितः।

इन्द्रियाणि भवन्त्यात्मा येषामस्त्यर्थवेदनम्॥५४०॥

Due to the experience, “I am deaf”, “I am blind”, “I am mute”, the senses are the self. They have the ability to know objects. 540.

This is the application: the senses are the self because they have the capacity for knowledge, unlike the pot.

इन्द्रियाणां चेतनत्वं देहे प्राणाः प्रजापतिम्।

एतमेत्येत्यूचुरिति श्रुत्यैव प्रतिपाद्यते॥५४१॥

The sentience of the senses is established by the śruti, “*the organs, having approached Prajāpati, said.*” 541.

‘In the body the senses (secondarily of the form of the vital air), having approached Prajāpati, said’: “*The organs, having approached their father Prajāpati, said,*” (Ch. Up. 5.1.7). The sentience of the senses is established by this śruti. All the activity of the body is no longer seen when they withdraw.

यतस्तस्मादिन्द्रियाणां युक्तमात्मत्वमित्यमुम्।

निश्चयं दूषयत्यन्योऽसहमानः पृथगजनः॥५४२॥

Since the śruti speaks in this way, therefore the self-hood of the senses is logical. Others, not tolerating this conviction (of the senses as the self), refute it. 542.

The doctrine of the prāṇa as the Self

इन्द्रियाणि कथं त्वात्मा करणानि कुठारवत्।

करणस्य कुठारादेशचेतनत्वं न हीक्ष्यते॥५४३॥

श्रुत्याधिदेवतावाद इन्द्रियेषूपचर्यते।

न तु साक्षादिन्द्रियाणां चेतनत्वमुदीर्यते॥५४४॥

How can the senses be the Self? They are instruments, like an axe; such an instrument is not seen to be sentient. The śruti mentions the sentience of the senses metaphorically; it does not describe their sentience literally. 544.

Adhidevatāvādaḥ: the story or conversation of the presiding deities.

If the senses also have agency, the possibility of not being an instrument occurs. If each sense has the status of self, the possibility of many selves occurs. Also due to the contradiction with *pratyabhijñā* and the evidence of thought/knowledge of the one (same) self: the one who sees form with the eyes is the same one who smells fragrance and hears sound. The Kalahaśruti of the senses is to bring knowledge of the special nature of the vital air. Because it is heard differently in the various branches (of shruti), the sentience and self-hood of the senses is only secondary.

Since this is the case, therefore the reasoning that was given, of capacity for knowledge for the self-hood of the senses, is refuted -

अचेतनस्य दीपादेरर्थाभासकता यथा।

तथैव चक्षुरादीनां जडानामपि सिध्यति॥५४५॥

The sentience of the inert eyes is established in the same way as the ability to illuminate objects (is established) of the insentient lamp and others. 545.

Arthābhāsakatā: the ability to illuminate objects.
Therefore, there is no difference between them.

इन्द्रियाणां चेष्टयिता प्राणोऽयं पञ्चवृत्तिकः।

सर्वावस्थास्ववस्थावान्सोऽयमात्मत्वमर्हति।

अहं क्षुधावांस्तृष्णावानित्याद्यनुभवादपि॥५४६॥

This vital air of five functions is the prompter of the senses. That which is present in all states can be the Self; it is this vital air. In addition, due to the experience, 'I am hungry, I am thirsty', etc. (the vital air is the Self). 546.

Prāṇaḥ: namely *prāṇa*, *apāna*, *udāna*, *vyāna*, *samāna*.

Indriyāṇām: of the senses of perception and organs of action.

Sarvāvasthāsu: in all states of childhood etc. and of waking etc., it remains for the entire lifetime.

Hunger and thirst are well-known to be the attributes of the vital air; when food and drink are not obtained, the cessation of the vital air is seen. Evidence of the vital air being the self is seen in shruti.

श्रुत्यान्योऽन्तर आत्मा प्राणमय इतीर्यते यस्मात्।

तस्मात्प्राणस्यात्मत्वं युक्तं नो करणसज्ज्ञानां क्वापि॥५४७॥

Since it is said by the śruti, ‘there is another inner self made of air’ (Tai. Up. 2.2.1), thus the selfhood of the vital air is justified; not of those which are known as instruments. 547.

Anyah antarah: different from the self-made of food, existing in close proximity to that self-made of food.

And also, in deep sleep when all the senses have gone into dissolution, the vital air remains awake, by the śruti, “it is the fires of *prāṇa* that really keep awake in this city of the body” (Pr. Up. 4.3). Others such as, “the vital force is surely the oldest and the greatest” (Ch. Up. 5.1.1), “he is the greatest among you on whose departure the body appears to be more despicable” (Ch. Up. 5.1.7), should also be included here.

The doctrine of the mind as the self

इति निश्चयमेतस्य दूषयत्यपरो जडः।

भवत्यात्मा कथं प्राणो वायुरेवैष आन्तरः॥५४८॥

बहिर्यात्यन्तरायाति भस्त्रिकावायुवन्मुहुः।

न हितं वाहितं वा स्वमन्यद्वा वेद किञ्चन॥५४९॥

Other ignorant ones refute this conviction; how can the vital air be the self, since it is only the inner air? It goes out and comes in repeatedly like the air in a pair of bellows; it does not know what is good, bad, itself, or anything else.

548-9.

Jaḍaḥ: foolish, due to not having conducted enquiry.

Etasya: of those who consider the vital air as the self.

जडस्वभावश्चपलः कर्मयुक्तश्च सर्वदा।

प्राणस्य भानं मनसि स्थिते सुप्ते न दृश्यते॥५५०॥

मनस्तु सर्वं जानाति सर्ववेदनकारणम्।

यत्तस्मान्मन एवात्मा प्राणस्तु न कदाचन॥५५१॥

Inert by nature, constantly moving, ever-engaged in action; the perception of the vital air is only in the presence of the mind. In sleep, it is not known. The mind, however, knows all; since it is the cause of all knowledge, the mind alone is the Self and never the vital air. 550-1.

Karmayuktaḥ: (its) nature is of activity.

Supte na: when the mind is asleep, the vital air is not perceived. Therefore, knowledge is a function of the mind and not of the vital air; as it is insentient, it cannot be the self.

Just as knowledge is established to be the function of the mind through the method of presence and absence, *saṃsāra* also belongs to the mind, by the same method. Just as in a dream the mind alone with its own *vāsanās* and with the mere reflection of consciousness creates the world of *pramāṇa* etc., it creates everything in waking in the same way. It is said, “as in dream the mind vibrates, as though having dual aspects, so in the waking state the mind vibrates as though with two facets. So also in the waking state, the mind, though one, appears to have two aspects” (*Mā. Kā.* 3.29-30); in deep sleep, by the experience of all living beings, “I did not know anything”, there is no *saṃsāra* due to the absence of duality. When there is perception of duality, there is *saṃsāra*; when there is no perception of duality, *saṃsāra* is absent.

सङ्कल्पवानहं चिन्तावानहं च विकल्पवान्।

इत्याद्यनुभवादन्योऽन्तर आत्मा मनोमयः॥५५२॥

इत्यादिश्रुतिसद्भावाद्युक्ता मनस आत्मता।

इति निश्चयमेतस्य दूषयत्यपरो जडः॥५५३॥

The selfhood of the mind is justified by the experience, 'I resolve', 'I think', 'I doubt', and due to the existence of the śruti, "*there is another internal self constituted by the mind*". This conviction is refuted by other ignorant people.

552-3.

Śrutisadbhāvāt: due to the existence of the authority, the śruti, "*there is another internal self constituted by the mind*" (*Tai. Up. 2.3.1*).

Anyah: different from the self constituted of the vital air.

Other people with deluded intellects refute this conviction of those who believe the mind to be the self; they show the flaws in the self-hood of the mind.

The doctrine of the intellect as the self

कथं मनस आत्मत्वं करणस्य दृगादिवत्।

कर्तृप्रयोज्यं करणं न स्वयं तु प्रवर्तते॥५५४॥

The mind is an instrument, like the eyes. How can it possess selfhood? An instrument is employed by an agent; it does not function by itself. 554.

The agent is considered to be independent in action; the instrument is the most helpful in facilitating action²⁷, and the mind is the most significant and helpful instrument (in accomplishing action); that cannot be the Self.

करणप्रयोक्ता यः कर्ता तस्यैवात्मत्वमर्हति।

आत्मा स्वतन्त्रः पुरुषो न प्रयोज्यः कदाचन॥५५५॥

He who employs the instrument is the agent; selfhood can be his alone. The Self is independent, never dependent. 555.

Prayojyah: employed, dependent, in the form of the instrument.

Therefore, the effect and instruments that are the body, senses, vital air and mind are not the self, because they are dependent on another.

²⁷ 'स्वतन्त्रः कर्ता' 'साधकतमं करणम्' - पाणिनी सूत्र 1.4.54, 1.4.42

अहं कर्तास्म्यहं भोक्ता सुखीत्यनुभवादपि।

बुद्धिरात्मा भवत्येव बुद्धिधर्मो ह्यहङ्कृतिः॥५५६॥

Due to the experience, 'I am the agent', 'I am the experiencer', 'I am happy', etc., the intellect alone is the Self. The ego is a function of the intellect. 556.

Due to the experience, 'I am the agent', 'I am the experiencer of the fruits of action', 'I am happy', 'I am unhappy', the intellect is indeed the self, since the ego is the function of the intellect alone.

अन्योऽन्तर आत्मा विज्ञानमय इति वदति निगमः।

मनसोऽपि च भिन्नं विज्ञानमयं कर्तृरूपमात्मानम्॥५५७॥

The Veda says, “*there is another internal self constituted of intelligence*” (Tai. Up. 2.4.1). The Self of the nature of the agent, constituted of knowledge, is different from the mind. 557.

When the inner instrument contains a thought of the nature of doubt then it alone is the mind; when it contains a thought of the nature of determination, it is the intellect. Alternatively, the 'I'-thought, or knowledge in the form of 'I' is the intellect and the 'this'-thought, or knowledge which takes the form of 'this', is the mind. The 'I'-thought makes the knower into the object; the 'this'-thought makes external objects into the object.

विज्ञानं यज्ञं तनुते कर्माणि तनुतेऽपि च।

इत्यस्य कर्तृता श्रुत्या मुखतः प्रतिपाद्यते।

तस्माद्युक्तात्मता बुद्धेरिति बौद्धेन निश्चितम्॥५५८॥

Its agency is declared clearly by the śruti, “*knowledge actualises a sacrifice, and it executes the duties as well*” (Tai. Up. 2.5.1). Therefore the selfhood of the intellect is justified. Thus it is determined by the Bauddhas. 558.

Mukhataḥ: loudly, repeatedly.

It spreads, expands the sacrifice, resolves.

Yuktaḥ: logical, appropriate.

To whom does knowledge and knowership belong is considered here. “*Ātman never undergoes change, and the intellect is never endowed with consciousness. The individuality in us due to delusion thinks that it itself is the knower and the seer*” (Ātmabodha, 26), thus knowledge is not possible for the intellect because it is inert; the action of knowing is not possible for the Self because it is not subject to change.

1. The meaning of the word ‘jñā’ according to the etymology in the sense of the agent, as the one who knows, is not possible for the intellect because it is inert.
2. The meaning of the word ‘jñā’ according to the etymology in the sense of the agent, as the one who knows, is not possible for the Self because it is unchanging and eternal.
3. According to the etymology in the sense of the fundamental notion of the verb, as knowledge, the use of the word ‘knowledge’ is inappropriate for the Self because the Self is unchanging and eternal, and because a word indicating the fundamental notion of the verb is of the nature of activity.
4. According to the etymology in the sense of the instrument, as that with which something is known, results in the occurrence of the Self as an instrument; due to the absence of any other agent, the instrument will be without an agent; that is impossible.
5. According to the etymology in the sense of the object, as that which is known, due to the absence of another knower and due to the impossibility of knowing the Self as an object of knowledge, and due to the contradiction of object and agent.

So too, due to the impossibility of absolute oneness of the inert intellect and the sentient Self, it is established that there is no knowership other than through superimposition.

Therefore, it was said, “*deluded as the knower and seer*”, and also “*the notion ‘I know’ is produced by the union, due to non-discrimination, of the Existence-Consciousness aspect of the Self and the thought of the intellect*” (Ātmabodha, 25); thus in this verse, the use of the words ‘I know’ are possible due to non-discrimination alone and not otherwise. It is clarified by Śrī Śaṅkarācārya also, “*All forms of worldly and Vedic behaviour that are connected with valid means of knowledge and objects of knowledge start by taking for granted this mutual superimposition of the Self and not-Self, known as nescience; and so do all the scriptures dealing with injunction, prohibition, or emancipation*”. Therefore, all those objects are inclusive of ignorance.

The doctrine of ignorance as the self

प्राभाकरस्तार्किकश्च तावुभावप्यमर्षया।

तन्निश्चयं दूषयतो बुद्धिरात्मा कथं न्विति॥५५९॥

Intolerant of that conviction, both the Prābhākaras and logicians refute it thus:

‘how can the intellect be the Self?’ 559.

Prābhākaraḥ: who is of Prabhākara; Pūrvamīmāṃsakas, the followers of the Gurumata.

Tad: of those who believe the intellect to be the self.

बुद्धेरज्ञानकार्यत्वाद्धिनाशित्वात्प्रतिक्षणम्।

बुद्ध्यादीनां च सर्वेषामज्ञाने लयदर्शनात्॥५६०॥

अज्ञोऽहमित्यनुभवादास्त्रीबालादिगोचरात्।

भवत्यज्ञानमेवात्मा न तु बुद्धिः कदाचन॥५६१॥

Ignorance alone is the Self, never the intellect, since the intellect is an effect of ignorance and because it is perishing at every moment; the intellects of all are seen to dissolve in ignorance. Also, due to the experience ‘I am ignorant’, which is seen in everyone from women to children. 560-1.

The intellect is not the self because it is an effect of ignorance, like the snake which appears in the rope. The intellect is not the self because it is perishing at every moment like bubbles in water. Momentary consciousness does not possess selfhood because it contradicts *pratyabhijñā*, unlike the unchanging Self. And due to the impossibility of momentary consciousness being the support of knowledge, desire, effort, impressions and memory as they must all have one support and because they occur in succession. And due to bondage and liberation relating to different subjects. In deep sleep and dissolution, it is seen that all intellects etc. subside in ignorance.

Prābhākaras and logicians believe the Self to be a substance and consciousness to be an attribute of the Self. The Self as the support of knowledge and happiness is accepted by them, not with knowledge as its nature but it is accepted as the locus of knowledge and as beginningless. And also -

विज्ञानमयादन्यं त्वानन्दमयं परं तथात्मानम्।

अन्योऽन्तर आत्मानन्दमय इति वदति वेदोऽपि॥५६२॥

That which is constituted of bliss is different to that which is constituted of intelligence; it is superior and it is the Self. The Veda also says, “*there is another internal self constituted of bliss*” (Tai. Up. 2.5.1). 562.

Tu: different from the intellect.

When the Self is the support of knowledge and of the form of absence of knowledge, how can it be constituted of bliss? It is said -

दुःखप्रत्ययशून्यत्वादानन्दमयता मता।

अज्ञाने सकलं सुप्तौ बुद्ध्यादि प्रविलीयते॥५६३॥

Due to being devoid of thoughts of sorrow, it is considered to be of the nature of bliss. In deep sleep, everything dissolves in ignorance, beginning with the intellect. 563.

Matā: (it is) imagined.

In śruti, the nature as constituted of bliss described is the mere absence of sorrow; in deep sleep or at the time of liberation, bliss is not experienced by anyone but only the absence of sorrow. As in, ‘when the burden is lifted, I am happy and settled’, due to the use of the word ‘happy’ in a secondary sense.

This Self is not inert like space but is the one support of desire, dislike, effort, dharma, adharma, joy, sorrow and impressions; they are not experienced everywhere at all times due to the strength of karma, they are seen to occur only occasionally. All those attributes of desire etc. arise upon the union of the Self with the mind, due to the force of one’s own results of action; due to the destruction of the results, they dissolve in deep sleep.

दुःखिनोऽपि सुषुप्तौ तु आनन्दमयता ततः।

सुप्तौ किञ्चिन्न जानामीत्यनुभूतिश्च दृश्यते॥५६४॥

Therefore, even the sorrowful one becomes full of bliss in deep sleep, and the experience, ‘I do not know anything’ is seen in deep sleep. 564.

Because those attributes are seen to dissolve in deep sleep, even one who is sorrowful becomes full of bliss.

यत एवमतो युक्ता ह्यज्ञानस्यात्मता ध्रुवम्।
इति तन्निश्चयं भाट्टा दूषयन्ति स्वयुक्तिभिः॥५६५॥

Since this is the case, therefore the Self-hood of ignorance is certainly justified. Thus, the Bhāṭṭas refute that conviction with their own logic. 565.

Since this is so, that in deep sleep, the absence of all knowledge is well established and due to the recognition of the oneness of the self in deep sleep and waking states, knowledge is not the Self. By such experiences like, 'I am ignorant' etc. and also by the experience 'I have knowledge' the difference between knowledge and the Self, as the attribute and the possessor (of the attribute) is shown. Therefore, ignorance as the self has been firmly determined.

The doctrine of knowledge and ignorance as the Self

कथमज्ञानमेवात्मा ज्ञानं चाप्युपलभ्यते।
ज्ञानाभावे कथं विद्युरज्ञोऽहमिति चात्मताम्।
अस्वाप्सं सुखमेवाहं न जानाम्यत्र किञ्चन॥५६६॥
इत्यज्ञानमपि ज्ञानं प्रबुद्धेषु प्रदृश्यते।
प्रज्ञानघन एवानन्दमय इत्यपि श्रुतिः॥५६७॥
प्रब्रवीत्युभयात्मत्वमात्मनः स्वयमेव सा।
आत्मातश्चिज्जडतनुः खद्योत इव सम्मतः॥५६८॥

How can ignorance alone be the Self? Knowledge is also available. In the absence of knowledge, how would one know, 'I am ignorant'?, or Self-hood? 'I slept happily, I don't know anything here': thus ignorance is seen, and knowledge is also seen in those who awaken from sleep. Also, as per "*a mass of mere consciousness, who abounds in bliss*", śruti herself speaks of the dual nature of the Self. Therefore, it is agreed that the nature of the Self is consciousness and insentience, like a firefly. 566-568.

The followers of Kumāriḷa Bhaṭṭa, understanding the Self to be of the form of consciousness through logic and without clarity, raise a doubt.

Just as there is ignorance in deep sleep, so too knowledge is available.

In deep sleep, there is knowledge of the absence of everything and also in the experience, 'I did not know anything', there is also a perception of the Self.

Prabuddheṣu: in those who awaken from sleep. There is a different reading: the known is seen²⁸.

The Self is knowledge and ignorance both; a mass of knowledge as well as constituted of bliss, hence also, "*Prāḷṇa is a mass of mere consciousness, who abounds in bliss, who is surely an enjoyer of bliss, and who is the doorway to the experience*" (*Mā. Up.* 5).

Ubhayātmavm: having two natures of knowledge and ignorance both.

Cijjaḁatanuḥ: form is both of light and darkness.

He concludes the ideology of Bhāṭṭas -

1. The memory of inertia, ignorance experienced during deep sleep is available in waking. Therefore, the Self has inertia.
2. In deep sleep, if sentience is absent then its experience is also absent; in the absence of that (experience), there would be no memory of it; due to that, the Self has sentience.

Therefore, the nature of the Self is both insentient and sentient, of illumination and non-illumination also.

The doctrine of nothingness as the Self

न केवलाज्ञानमयो घटकुड्यादिवज्जडः।

इति निश्चयमेतेषां दूषयत्यपरो जडः॥५६१॥

²⁸ ignorance is also known - it is seen in those who wake

It (the Self) is not merely full of ignorance alone and inert like a pot or a jar etc.; thus other ignorant people refute this conviction of theirs (Prābhākaras).

569.

Eteṣām: of the Prābhākaras and logicians.

Jadaḥ: those who do not follow the Vedas.

ज्ञानाज्ञानमयस्त्वात्मा कथं भवितुमर्हति।

परस्परविरुद्धत्वात्तेजस्तिमिरवत्तयोः॥५७०॥

How can the Self be composed of knowledge and ignorance? They are mutually contradictory like light and darkness. 570.

Thus, they also refute the conviction of the Bhāṭṭas.

सामानाधिकरण्यं वा संयोगो वा समाश्रयः।

तमःप्रकाशवज्ज्ञानाज्ञानयोर्न हि सिध्यति॥५७१॥

Like light and dark, *samāśraya*, meaning either residing in the same locus or union, is not possible for knowledge and ignorance. 571.

It is not possible for knowledge and ignorance, like light and darkness, to have the same support because they are entirely contradictory to one another. The same support (*samāśrayaḥ*) is of two types: the same locus, or connection. Between knowledge and ignorance, neither can there be *sāmānādhikaraṇyam*, meaning existence in one locus, nor a relationship of contact, meaning union.

अज्ञानमपि विज्ञानं बुद्धिर्वापि च तद्गुणाः।

सुषुप्तौ नोपलभ्यन्ते यत्किञ्चिदपि वापरम्॥५७२॥

मात्रादिलक्षणं किन्तु शून्यमेवोपलभ्यते।

सुषुप्तौ नान्यदस्त्येव नाहमप्यासमित्यनु॥५७३॥

सुप्तोत्थितजनैः सर्वैः शून्यमेवानुस्मर्यते।

यत्ततः शून्यमेवात्मा न ज्ञानाज्ञानलक्षणः॥५७४॥

In deep sleep, ignorance, knowledge, the intellect and its qualities are not available and nor is anything else such as the knower, etc. In deep sleep, nothing is available; it is remembered by all who awaken from sleep, ‘there was nothing and I was absent’. Therefore, the Self is a void. It is not characterised by knowledge and ignorance. 572-4.

Ajñānam: ignorance which has the absence of knowledge as its object.

Vijñānam: knowledge of objects, the means of knowledge that is the thought in the form of the object.

Buddhiḥ: the inner instrument, the knower.

Vā, nor the object of knowledge.

Tadguṇāḥ: the attributes of ignorance etc. respectively: veiling, illumination, doubt etc.

Mātrādilakṣaṇam: characterised by the knower, the means of knowledge, the object etc.

“There where the sleeper does not desire any enjoyable thing and does not see any dream” (*Mā. Up. 5*).

Jñānājñānalakṣaṇaḥ: characterised by knowledge and ignorance. As propounded by the Bhāṭṭas.

In the ideology of those who propound nihilism, there was only a void before this creation. This is said -

वेदेनाप्यसदेवेदमग्र आसीदिति स्फुटम्।

निरूप्यते यतस्तस्माच्छून्यस्यैवात्मता मता॥५७५॥

Since it is clearly described by the Veda also, “in the beginning was verily this non-existence”, therefore the Self is considered to be nothingness. 575.

“In the beginning was verily this non-existence. From that the existent was born” (*Tai. Up. 2.7.1*), “in the beginning this was non-existence alone, one only, without a second. From that non-existence issued existence” (*Ch. Up. 6.2.1*), thus by the two śrutis. Therefore, the selfhood of nothingness is accepted; the Self is a void.

असन्नेव घटः पूर्वं जायमानः प्रदृश्यते।

न हि कुम्भः पुरैवान्तः स्थित्वोदेति बहिर्मुखः॥५७६॥

यत्तस्मादसतः सर्वं सदिदं समजायत।

ततः सर्वात्मना शून्यस्यैवात्मत्वं समर्हति॥५७७॥

A pot which did not previously exist is seen to be produced. Prior to that (production), it did not exist (in clay) and then come into manifest existence. Since this is so, all this which exists was born from non-existence. Therefore, from all standpoints self-hood belongs to nothingness alone. 576-7.

The pot which has prior non-existence has neither a name, nor the capacity to be used meaningfully in speech, nor is it available for taking/letting go, nor can it become any object/instrument in action.

Jāyamānaḥ: being produced, it is seen to have existence; it is not that prior to its creation the pot was existing within clay, and that which did not have an external form is produced (and appears to have a separate existence).

Since this is the case, that the pot does not exist in clay in the form of its prior non-existence; therefore, everything that exists, which is available for transaction as 'is', and possessing name and form, is born from nothingness. Therefore, from every standpoint, it is logical that nothingness alone is the self and is innermost.

*Logic to refute the opponent -

	Doctrine/ essence of the Self	Corroborated By śruti	Reasoning/experience	Refutation by śruti
1	The doctrine of the son as the Self/ the son	"Oh son, you are indeed myself"	• Love for one's son as seen in oneself • Due to the visibility of the qualities of the father in the son • 'When my son is prosperous, I am prosperous', and if my son dies, I am destroyed'	"Some intelligent man sees the inner Self" (<i>Kaṭha Up.</i> 2.1.1).
2	The doctrine of	"That man, such	• *Love for land, family	"Neither gross

	the body as the Self/ the gross body	<i>as he is, is surely a product of the essence of food</i>	- members, wealth etc. *Abandonment of sons for oneself *A wicked son is born from a good man - The meaning of the word and thought of 'I' is seen in the body	<i>nor minute, neither short nor long</i> (Br. Up. 3.8.8).
3	The doctrine of the senses as the Self/ the senses	<i>"The organs, having approached their father Prajāpati, said"</i>	*Due to the dependence and inertia of the body *Because the body is possessed of various stages beginning with childhood *Due to being born of seed and blood - Because it is experienced, 'I am deaf,' 'I am blind,' 'I go,' 'I grasp,' etc.	<i>"Which has neither eye nor ear, neither hand nor foot"</i> (Mu. Up. 1.1.6).
4	The doctrine of the vital air as the Self/ the vital air	<i>"There is another inner self which is made of air"</i>	*Due to the insentieny of instruments - Due to the vital air being the prompter of the senses - Because the vital air is present in all states - Due to the experience, 'I am hungry, I am thirsty'	<i>"without prāṇa, without mind, pure"</i> (Mu. Up. 2.1.2)
5	The doctrine of the mind as the Self/ the mind	<i>"There is another internal self constituted by the mind"</i>	*Due to the insentieny of vital air, its nature as movement, its being ever engaged in action and when mind is asleep it is not known - Due to the mind being the cause of all knowledge - Due to the experience, 'I resolve and doubt', 'I think', etc.	<i>"The Self is infinite, all-pervading and devoid of agency"</i> (Śve. Up. 1.9).
6	The doctrine of	* "There is	*Due to the nature of	<i>"There is none</i>

	the intellect as the Self/ the intellect (Kṣaṇikavijñāna vāda) (Yogācāra)	<i>another internal self constituted of intelligence”</i> • <i>“Knowledge actualises sacrifice, and it executes the duties as well”</i>	the mind as an instrument like the eyes etc., it does not possess selfhood • *The Self is independent, not utilized • Due to the experience, ‘I am the doer, the enjoyer, happy’, etc.	<i>who knows me; I am ever Consciousness”</i> (Kai. Up. 21)
7	The doctrine of ignorance as the Self/ the Self as the locus of knowledge (Prābhākaras and Tārkikas)	<i>“There is another internal self constituted of bliss”</i>	• *The intellect is not the Self because it is a product of ignorance; it is destroyed at every moment • *Because the dissolution in ignorance of the intellect etc. is seen • Due to the experience, from cowherds and shepherds to wise people, ‘I am ignorant’ • Being of the nature of bliss in deep sleep due to the complete absence of thoughts of sorrow	<i>“I am pure Consciousness, ever auspicious”</i> (Kai. Up. 18)
8	The doctrine of knowledge and ignorance as the Self/ the sentient and inert form (Bhāṭṭa mimamsakas)	<i>“A mass of mere consciousness, who abounds in bliss”</i>	• *Due to the absence of the experience, ‘I am ignorant’, in the absence of knowledge • *Due to the impossibility of the experience, ‘I slept happily, I did not know anything’, in the absence of knowledge • Like a firefly, that Self is sentient and inert	<i>“In the beginning, oh dear one, all this was Existence alone” (Ch. Up. 6.2.1).</i>
9	The doctrine of nothingness as the Self (Śūnyavāda) (Mādhymikas)	<i>“In the beginning this was non- existence alone”</i>	• *For the Self to be constituted of knowledge and ignorance is not possible because they	<i>“That is the Truth. That is the Self.” (Ch. Up. 6.8.7)</i>

			are mutually contradictory • Nothingness alone is available in deep sleep; nothing else • Being non-existent in clay, the pot is born from nothingness • All this which is transactionally existing is produced from non-existence	
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इत्येवं पण्डितंमन्यैः परस्परविरोधिभिः।

तत्तन्मतानुरूपाल्पश्रुतियुक्त्यनुभूतिभिः॥५७८॥

निर्णीतमतजातानि खण्डितान्येव पण्डितैः।

श्रुतिभिश्चाप्यनुभवैर्बाधकैः प्रतिवादिनाम्॥५७९॥

यतस्तस्मात्तु पुत्रादेः शून्यान्तस्य विशेषतः।

सुसाधितमनात्मत्वं श्रुतियुक्त्यनुभूतिभिः॥५८०॥

All doctrines of the opponents are mutually contradictory and each established using limited śruti, logic and experience to justify their own doctrine by those who consider themselves to be wise. Since they are disproved by wise people using the śruti and experience, therefore the status as the not-Self (of the doctrines) beginning with the son and concluding with nothingness is well-established by śruti, logic and experience. 578-80.

Paṇḍitaṃmanyaiḥ: by those who consider themselves to be wise, to know all that should be known; who think highly of themselves, as the best.

Nirṇītamatajātāni: the collections of doctrines which are ascertained.

Khaṇḍitāni: defeated, made false.

Viśeṣataḥ: clearly.

न हि प्रमाणान्तरबाधितस्य
याथार्थ्यमङ्गीक्रियते महद्भिः।
पुत्रादिशून्यान्तमनात्मतत्त्व -
मित्येव विस्पष्टमतः सुजातम्॥५८१॥

That which is negated by another means of knowledge is never accepted as truth by wise people. Therefore, the not-selfhood of the doctrines beginning with the son and ending with nothingness is clearly established. 581.

Mahadbhiḥ: by wise people, who are well-versed in the valid means of knowledge.
Yāthārthyaṃ: not transgressing the meaning is *yāthārtha*; the state of being that is *yāthārthyaṃ*.

“This Self is Brahman” (Mā. Up. 2), “Brahman is truth, knowledge and infinite” (Tai. Up. 2.1.1), “Brahman is absolute intelligence and bliss” (Br. Up. 3.9.28), “That which is this subtle essence, all this has That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu” (Ch. Up. 6.8.7); thus by hundreds of statements of the śruti, the nature of the Self as unlimited and of the form of consciousness is clearly explained.

Having listened to various deliberations upon the nature of the Self as expounded by many śrutis, reasonings and experiences used fallaciously -

शिष्य उवाच -
सुषुप्तिकाले सकले विलीने
शून्यं विना नान्यदिहोपलभ्यते।
शून्यं त्वनात्मा न ततः परः को -
ऽप्यात्माभिधानस्त्वनुभूयतेऽर्थः॥५८२॥

The disciple said -

In deep sleep, when everything is dissolved, nothing is available other than a void. The void is not the Self but other than that, nothing is experienced which is known as the Self. 582.

Iha: in this state (of deep sleep).

Anātmā: it is not my nature.

यद्यस्ति चात्मा किमु नोपलभ्यते

सुप्तौ यथा तिष्ठति किं प्रमाणम्।

किंलक्षणोऽसौ स कथं न बाध्यते

प्रबाध्यमानेष्वहमादिषु स्वयम्॥५८३॥

If the Self is present (in deep sleep), why is it not available? What is the authority to know how It (the Self) remains (in deep sleep)? What is its indicator; how is it not negated when the ego etc. are negated? 583.

Such a question arises.

Yathā tiṣṭhati: the form in which it exists.

Ahamādiṣu: the ego, body, senses, vital air, mind and intellect

Prabādhyaṃmaneshu: are negated

Svayam katham na badhyata: how is the Self not negated?

एतत्संशयजातं मे हृदयग्रन्थिलक्षणम्।

छिन्धि युक्तिमहाखड्गधारया कृपया गुरो॥५८४॥

Oh guru, out of compassion, may you destroy this collection of doubts, whose indicator is the knot of the heart, with the blade of the great sword of reasoning. 584.

श्रीगुरुवाच -

अतिसूक्ष्मतरः प्रश्नस्तवायं सदृशो मतः।

सूक्ष्मार्थदर्शनं सूक्ष्मबुद्धिष्वेव प्रदृश्यते॥५८५॥

शृणु वक्ष्यामि सकलं यद्यत्पृष्टं त्वयाधुना।

रहस्यं परमं सूक्ष्मं ज्ञातव्यं च मुमुक्षुभिः॥५८६॥

The preceptor said -

This question of yours is very subtle, like you. An understanding of subtle knowledge takes place only in those who have a subtle intellect. I will speak of all that you enquired into now; that supreme subtle secret which should be known to seekers of liberation. Listen. 586.

Praśnaḥ: this question regarding the existence of the Self in deep sleep.

Sadrśaḥ: it is similar to you, who have a very subtle intellect and are thinking of the Truth.

Tava: your question is the result of enquiry and it is also very deep.

Sūkṣmārthaḥ: whose knowledge is very subtle; the understanding of that.

The refutation of the doctrine of nothingness

बुद्ध्यादि सकलं सुप्तावनुलीनं स्वकारणे।

अव्यक्ते वटवद्बीजे तिष्ठत्यविकृतात्मना॥५८७॥

In deep sleep, everything beginning with the intellect is dissolved in its own cause, the unmanifest; there it remains without undergoing change, like a banyan tree in its seed. 587.

Svakāraṇe: in its own material cause.

Avyakte: in the unmanifest which is existing, of the nature of the three guṇas, opposed to knowledge, indescribable as either *sat* or *asat*, known as '*māyā*', causal ignorance.

Avikṛtātmanā: in an unchanging form.

Everything of the nature of name and form remains in it, as it has gone into dissolution; it does not change.

तिष्ठत्येव स्वरूपेण न तु शून्यायते जगत्।

क्वचिदङ्कुररूपेण क्वचिद्बीजात्मना वटः।

कार्यकारणरूपेण यथा तिष्ठत्यदस्तथा॥५८८॥

The world remains in its own nature; it does not become nothing. Like the banyan tree exists sometimes as a sprout and at another time as the seed, so too that world remains in the form of cause and effect. 588.

The entire world, this creation of cause and effect (remains).

Adaḥ: this (world) of the nature of name and form.

Kāryakāraṇarūpeṇa: in the form of effect and cause. The effect is the gross and subtle manifest creation; the cause is the unmanifest creation.

The word 'eva' is to indicate certainty.

अव्याकृतात्मनावस्थां जगतो वदति श्रुतिः।

सुषुप्त्यादिषु तद्भेदं तर्ह्यव्याकृतमित्यसौ॥५८९॥

The śruti speaks of the state of the world in unmanifest form being different from the states of deep sleep etc., '*at that time, this was unmanifest*'. 589.

At that time, the entire creation of the nature of cause and effect was unmanifest; thus that śruti speaks of the state of the world in the unmanifest form: the modification arising from the fructification of *karma* in due course of time, different from being in the states of deep sleep etc.. "*At that time this was indeed unmanifest, thus this manifested as that name, this form; as name and form only*" (*Br. Up. 1.4.7*). The states of waking and dream should be understood by the word '*ādī*'.

इममर्थमविज्ञाय निर्णीतं श्रुतियुक्तिभिः।

जगतो दर्शनं शून्यमिति प्राहुरतद्विदः॥५९०॥

Those who are not wise, not knowing this (that everything was in unmanifest, not in void), say that the knowledge of this world is *śūnya*, as determined through śruti and reasoning. 590.

Imam artham: the ultimate meaning of the śruti.

Atadvidaḥ: those who know the Truth that is existence; the infinite reality which is the nature of the Self; the locus of dissolution of the world, are *tadvidaḥ*; those who do not are *atadvidaḥ*.

Darśanam: knowledge.

नासतः सत उत्पत्तिः श्रूयते न च दृश्यते।

उदेति नरशृङ्गात्किं खपुष्पात्किं भविष्यति॥५९१॥

The birth of existence from non-existence is neither seen nor heard of. What grows from the horns of a man? What is produced from flowers in the sky?

591.

Asataḥ: from the material cause of nothingness.

Sataḥ: of this creation of cause and effect.

Neither the scripture nor the worldly authorities of direct perception etc. function as valid means of knowledge for this understanding.

Khapuṣpāt: from flowers found in the sky.

The guru ridicules the standpoint of the doctrine of nothingness.

प्रभवति न हि कुम्भोऽविद्यमानो मृदश्चे -

त्प्रभवतु सिकताया वाथवा वारिणो वा।

न हि भवति च ताभ्यां सर्वथा क्वापि तस्मा -

द्यत उदयति योऽर्थोऽस्त्यत्र तस्य स्वभावः॥५९२॥

A pot which does not exist (in clay) is not from clay; if it is produced, let it be produced from sand or water. It is never produced from either of the two.

Therefore, that from which a thing arises, therein lies the nature of that thing.

592.

A pot can never be produced from either of the two, therefore the existence/future state of that effect exists in that material cause from which it arises.

“The son of a barren woman, Pūrṇavarma, became king before the coronation.” With such usage of boundaries in time that are false, ‘the son of a barren woman became, is, will be king’: such qualifiers are not possible.²⁹

Preceded by the refutation of the doctrine of nothingness, the doctrine of the existence of an effect (in its cause) is accepted by Vedāntins in the transactional plane of reality.

अन्यथा विपरीतं स्यात्कार्यकारणलक्षणम्।

नियतं सर्वशास्त्रेषु सर्वलोकेषु सर्वतः॥५९३॥

Otherwise, there would be a contradiction. The nature of cause and effect is invariable in all scriptures, in all worlds, in every way. 593.

Anyathā: if this were not the case.

Viparītam: problem.

That in which there is the existence of an effect, from that cause alone should the production of that (effect) be accepted; otherwise, a cloth may be produced from clay, or a pot from thread. That is impossible.

Kāryakāraṇalakṣaṇam: the characteristic of the cause and effect.

कथमसतः सज्जायेतेति श्रुत्या निषिध्यते तस्मात्।

असतः सज्जननं नो घटते मिथैव शून्यशब्दार्थः॥५९४॥

How can existence come from non-existence; by this śruti it is negated. Therefore, the birth of existence from non-existence is impossible and the meaning of the word ‘śūnya’ is futile. 594.

Since the birth of existence from non-existence is negated by the śruti: how can existence, i.e., something which is available for transaction be produced from nothing?

“He said, ‘oh dear one, by what logic can existence verily come out of non-existence? But surely, o good looking one, in the beginning all this was Existence, One only, without a second.’” (Ch. Up. 6.2.2).

²⁹ The sentence is describing a non-existent entity and timeline; such qualifiers are not possible. If non-existence is being referred to, it cannot be described as ‘āsīt’ (it was).

Those who believe in the doctrine of non-existence have no authority due to a lack of an example, therefore it is impossible; if this is so, the production of existence from existence is also illogical due to the absence of a means of knowledge (to confirm it). If one doubts thus, the birth of existence from existence will be established by the non-cessation of existence due to the continuation of the thought of existence. It is also established by the method of presence and absence (logic) and the example of the production of the pot from clay (from śruti).

अव्यक्तशब्दिते प्राज्ञे सत्यात्मन्यत्र जाग्रति।

कथं सिद्ध्यति शून्यत्वं तस्य भ्रान्तिशिरोमणे॥५९५॥

सुषुप्तौ शून्यमेवेति केन पुंसा तवेरितम्।

हेतुनानुमितं केन कथं ज्ञातं त्वयोच्यताम्॥५९६॥

Oh supremely foolish one, when the *prājñā*, known as ‘unmanifest’ awakens, how is his nothingness established? By whom was it said to you that there is only *śūnya* in deep sleep? For what reason was it accepted by you; how was it known by you? Tell me. 595-6.

Bhrāntīśiromaṇe: Oh supremely foolish one whose crest-jewel is confusion.

Avyaktaśabdite: that which is unmanifest and which is named; in that.

Prājñe: (when) who is identified with deep sleep.

Kena puṃsā: by which wise person.

Īritam: taught.

The existence of one by whom the void is known in deep sleep cannot be negated; this is the intention.

इति पृष्टो मूढतमो वदिष्यति किमुत्तरम्।

नैवानुरूपकं लिङ्गं वक्ता वा नास्ति कश्चन।

सुषुप्तिस्थितशून्यस्य बोद्धा कोन्वात्मनः परः॥५९७॥

Questioned thus, what will the most foolish one say in response? There is no reasoning conducive to direct perception; there is no speaker. Other than the Self, who is the knower of the nothingness of deep sleep? 597.

Iti: with the authorities of direct perception, inference and the śruti.

Mūḍhatamaḥ: foolish believer in the doctrine of nothingness.

In deep sleep, it is impossible for direct perception to function.

Nor is there any conducive logic due to the cessation of the functioning of all senses and the mind.

Suṣuptisthitaśūnyasya: that which is existing in deep sleep and which is nothing; of that.

स्वेनानुभूतं स्वयमेव वक्ति

सुषुप्तिकाले स्थितशून्यभावम्।

तत्र स्वसत्तामनवेक्ष्य मूढः

स्वस्यापि शून्यत्वमयं ब्रवीति॥५९८॥

One speaks of the existence of nothingness experienced in deep sleep by oneself; without observing one's own existence there, the foolish one speaks of his own absence. 598.

Sthitaśūnyabhāvam: the existence of nothingness which is present.

Mūḍhaḥ: foolish person who is ignorant of the upaniṣad scripture and is without scriptures, a teacher or tradition.

Anavekṣya: without having examined and deliberated upon (his own existence).

(He says,) 'I am not'.

अवेद्यमानः स्वयमन्यलोकैः

सौषुप्तिकं धर्ममवैति साक्षात्।

बुद्ध्याद्यभावस्य च योऽत्र बोद्धा

स एष आत्मा खलु निर्विकारः॥५९९॥

(Atma) Itself unknown to others, It knows the nature of deep sleep directly.

The one who knows the absence of the intellect etc. here is indeed this
changeless Self. 599.

Anyalokaiḥ: by other people.

Itself, *sākṣāt*: directly.

Sauṣuptikam: of deep sleep, at the time of deep sleep.

Dharmam: nature, existence, state.

Nirvikāraḥ: the unchanging Self, of the nature of existence and imperishable; how can it be known as nothingness? According to the beliefs of logicians and mīmāṃsakas, the occurrence of change by difference in states would fall to the Self which has qualities and which is different (in each individual), due to the axiom “*upayannapayandharmo vikaroti hi dharmīnam*”: causing growth and destruction, the quality causes the *dharmīn* (the one endowed with the quality) to be subject to birth and destruction. That is also improper. In our doctrine, the Self is without qualities, changeless and the witness of the three states.

यस्येदं सकलं विभाति महसा तस्य स्वयञ्ज्योतिषः

सूर्यस्येव किमस्ति भासकमिह प्रज्ञादि सर्वं जडम्।

न ह्यर्कस्य विभासकं क्षितितले दृष्टं तथैवात्मनो

नान्यः कोऽप्यनुभासकोऽनुभविता नातः परः कश्चन॥६००॥

Is there an illuminator here of that self-luminous (Self), by whose light, like the sun, everything shines? The intellect etc. are all inert. There is no illuminator of the sun on this earth; so too, there is no other illuminator or experience of the Self. There is nothing beyond It. 600.

Svayañjyotiṣaḥ: of that self-luminous Self, which is unknown as an object but which is available for immediate transaction.

Iha: in the world.

Prajñādi: beginning with the intellect.

Hi: it is.

Since, on this earth, no illuminator of the sun is seen, in the same way there is no illuminator of the Self; there is no experiencer other than this Self.

The Self is known as self-luminous. The indicator of self-luminosity is 'being unknown (as an object), and available for immediate transaction'. The first half (the qualifier, *viśeṣaṇa*) is to prevent the unwarranted extension (*ativyāpti*) of the definition of *aparokṣavyavahārayogya* in objects like a pot etc. The second half (the qualified, *viśeṣya*) is to prevent the unwarranted extension of the definition to *dharma* etc. The word '*vyavahārayogyatvam*' is to prevent the inadequate extension (*avyāpti*) due to the absence of transactions in the state of *videhamukti*.³⁰

येनानुभूयते सर्वं जाग्रत्स्वप्नसुषुप्तिषु।

विज्ञातारमिमं को नु कथं वेदितुमर्हति॥६०१॥

Who can know this Knower by which everything is experienced in waking, dream and deep sleep? How can it be known? 601.

The nature of the Self as that which is not an object of knowledge is shown in the śrutis, “that which illumines the world of relative experiences lived in the waking, dream and deep sleep conditions, that Brahman am I’ - realising thus, one is liberated from all shackles.” (Kai. Up. 17), “through what, my dear, should one know the Knower?” (Br. Up. 2.4.14), “I am the Witness, the ever-auspicious, pure Consciousness, different from all that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms” (Kai. Up. 18).

सर्वस्य दाहको वह्निर्वद्वेनान्योऽस्ति दाहकः।

यथा तथात्मनो ज्ञातुर्ज्ञाता कोऽपि न दृश्यते॥६०२॥

Just as fire burns all; there is nothing which burns other than fire. So too, there is no knower of the Self, which is the Knower. 602.

³⁰ 'Avedya' means that which is not an object of knowledge. The term '*aparokṣa*' is used by Tārkikas to refer to that which is directly known to the senses. Objects like a pot etc. are known as '*aparokṣa-vyavahāra-yogya*', being known to the senses and available for transaction. However, such objects would be known as '*vedya*' (an object of knowledge). *Puṇya/pāpa* are not known directly to the senses; therefore, they would be considered as '*avedya*'. However, they are '*nitya-parokṣa*' (always known indirectly) and therefore they are not '*aparokṣa*'. '*Avedyatve sati aparokṣa-vyavahāratvam*' means that which is not known as an object, but which is available for immediate transaction. This indicator applies to the Self only when conditionings are present. Therefore, It has *aparokṣavyavahārayogyatvam*.

Jñātuḥ ātmanaḥ: of the Knower Self, the illuminating consciousness which requires no other instrument and which is ever-immediate due to the absence of any obstruction. By whom should that Witness be known? By what instrument should the Knower be known? It is that unchanging Knowledge by which the world knows everything. The knower's desire for knowledge can only be in an object of knowledge and not in the Self. So also, because the instruments of knowledge such as the eyes etc. are absorbed in grasping their objects, they do not function in (grasping) the Self. The Self cannot be the object of the Self; this being the case, knowledge is not possible in the Self which is not an object for the knower, due to the absence of another knower. By another śruti also, "there is no seer other than He, there is no other hearer than He" (*Br. Up. 3.7.23*).

This is further explained -

उपलभ्येत केनायं ह्युपलब्धा स्वयं ततः।

उपलब्ध्यन्तराभावान्नायमात्मोपलभ्यते॥६०३॥

With what is this perceived? It itself is the perceiver. Due to the absence of another knowledge, this Self is not perceived. 603.

Kena: with what instrument or by which knower (is this perceived)?

Na upalabhyate: It does not become an object of knowledge.

Since the Self is non-dual, there is an absence of another object of knowledge also. This is the distinction.

बुद्ध्यादिवेद्यविलयादयमेक एव

सुप्तौ न पश्यति शृणोति न वेत्ति किञ्चित्।

सौषुप्तिकस्य तमसः स्वयमेव साक्षी

भूत्वात्र तिष्ठति सुखेन च निर्विकल्पः॥६०४॥

In deep sleep, due to the dissolution of all which is known beginning with the intellect, this one alone does not see, hear or know anything. Itself becoming the Witness of the darkness of deep sleep, being changeless, it remains happily. 604.

Buddhyādivedyavilayāt: due to the dissolution of the body, senses, mind and intellect which are known, due to the withdrawal of all the instruments which are the causes of particular knowledge.

Tamasaḥ: the veiling of *māyā*, darkness.

Due to the existence of the self-luminous Self, there is no nothingness, nor momentary (consciousness), nor insentience. “During the ‘state of profound sleep’ when everything is merged (into its causal state), it is overpowered by *tamas* (non-apprehension) and comes to exist in its form of Bliss” (*Kai. Up. 13*), “then, oh dear one, he becomes merged in Existence. He attains his own Self,” (*Ch. Up. 6.8.1*); such śrutis show the nature of the Self to be existence, consciousness, bliss during the state of deep sleep.

सुषुप्तावात्मसद्भावे प्रमाणं पण्डितोत्तमाः।

विदुः स्वप्रत्यभिज्ञानमाबालवृद्धसम्मतम्॥६०५॥

प्रत्यभिज्ञायमानत्वाल्लिङ्गमात्रानुमापकम्।

स्मर्यमाणस्य सद्भावः सुखमस्वाप्समित्ययम्॥६०६॥

The best of the wise know the recognition of oneself to be the authority for the existence of the Self in deep sleep. This is agreed upon by all from the young to the old. Due to this recognition of oneself, inference by reason alone can be applied here. The existence of that which is remembered is known by the sentence, ‘I slept happily’, which causes the Self to be recognised. 605-6.

Paṇḍitottamāḥ: the best among the learned and the wise, who are experts in the means of knowledge.

Recognition is that knowledge which connects ‘that-ness’ and ‘this-ness’. By the words of the Vartika author, “the knowledge, ‘this is that,’ with regard to any object perceived previously, and being perceived now, is said to be *pratyabhijñā* (or ‘recognition’).” (*Mā. Vā. 7.3*).

Pratyabhijñāyamānatvāt: because that Self is subject to recognition; the nature of the Self is always recognised as consciousness.

Liṅgamātrānumāpakam: that sentence in which the *hetu* (reason) alone causes inference.

By letting go of the parts particular to the earlier and later place and time, and also by discarding the particularities belonging to the parts which are not part of the nature (of the thing), one entity is known to be connected to all; in the same way, the recognition of the Self takes place. Without that, it would not be possible for infants to drink milk

from the breast. By letting go of all the particular aspects of the ego which was experienced in the past and which is remembered at a later time, subject to recognition, I am the Witness, free from all conditionings is understood.

पुरानुभूतो नो चेत्तु स्मृतेरनुदयो भवेत्।

इत्यादितर्कयुक्तिश्च सद्भावे मानमात्मनः॥६०७॥

If the Self was not experienced before, recollection would not take place; such reasoning is also an authority in the existence of the Self. 607.

यत्रात्मनोऽकामयितृत्वबुद्धिः

स्वप्नानपेक्षापि च तत्सुषुप्तम्।

इत्यात्मसद्भाव उदीर्यतेऽत्र

श्रुत्यापि तस्माच्छ्रुतिरत्र मानम्॥६०८॥

Deep sleep is where there is no thought of desire for the Self and where there are no dreams. Thus, the existence of the Self is described by the śruti also; therefore, the śruti is an authority here. 608.

“That state is deep sleep where the sleeper does not desire any enjoyable thing and does not see any dream”, (Mā. Up., 5).

अकामयितृता स्वप्नादर्शनं घटते कथम्।

अविद्यमानस्य तत आत्मास्तित्वं प्रतीयते॥६०९॥

एतैः प्रमाणैरस्तीति ज्ञातः साक्षितया बुधैः।

आत्मायं केवलः शुद्धः सच्चिदानन्दलक्षणः॥६१०॥

How would the lack of agency of desire and the absence of dream be possible of that which does not exist? Therefore, the existence of the Self is perceived.

609.

This Self, One alone without a second, pure, indicated by existence, consciousness and bliss is known to exist as the Witness by the wise with these means of knowledge. 610.

If there was no Self in deep sleep, then how would the lack of agency of desire and (knowledge of) the absence of dream, as described earlier, be possible?

The negation of that which does not exist would give rise to the flaw of negation done without the occasion arising for such a negation³¹.

Ayam ātmā: this Self, whose nature is unchanging knowledge alone without beginning or end.

Also, by the śruti, “If anyone knows Brahman as non-existent, he himself becomes non-existent. If anyone knows that Brahman does exist, then they consider him as existing (by virtue of that knowledge)” (*Tai. Up. 2.6.1*), “The Self is (first) to be realised as existing, and (then) as It really is. Of these two (aspects), the real nature of the Self that has been known as merely existing, becomes favourably disposed (for self-revelation)” (*Kaṭha Up 2.6.13*).

The indicator of the Self

सत्त्वचित्तानन्दतादिलक्षणं प्रत्यगात्मनः।

कालत्रयेऽप्यबाध्यत्वं सत्यं नित्यस्वरूपतः॥६११॥

शुद्धचैतन्यरूपत्वं चित्तं ज्ञानस्वरूपतः।

अखण्डसुखरूपत्वादानन्दत्वमितीर्यते॥६१२॥

The indicator of the innermost Self begins with existence, consciousness and bliss. Since Its nature is eternal, it is pure Existence not negated in three periods of time. 611.

³¹ I.e., if there is no Self in deep sleep, what need is there to negate absence of desire or dream? Nothing/void would not expect presence of either; if they are negated nonetheless, it would have the flaw of अप्रसक्तप्रतिषेध.

Since Its nature is knowledge, it is pure Consciousness free from all conditionings. Since Its nature is unbroken and bliss, it is Bliss unlimited; it is thus described. 612.

As it is heard thus, *“That which is infinite is happiness; there is no happiness in the finite”* (Ch. Up 7.23.1), happiness is indeed infinite where nothing else is seen, heard of, or known. And also, *“Brahman is Existence, Knowledge, Infinite”* (Tai. Up. 2.1), *“this Self is Brahman”*, (Mā. Up. 2).

The nature of the Self as Existence

The direct indicator of Brahman as Existence, Knowledge, Infinite is well known in the śruti; it is explained through analysis based on our experience in the world using the method of presence and absence. First, the existence of the Self as pervading the three states of experience is shown.

अनुस्यूतात्मनः सत्ता जाग्रत्स्वप्नसुषुप्तिषु।

अहमस्मीत्यतो नित्यो भवत्यात्मायमव्ययः॥६१३॥

The existence of the Self is uninterrupted in waking, dream, and deep sleep as ‘I am’. Therefore this Self is eternal and undecaying. 613.

The existence of the Self is seen in all states, but there is mutual contradiction between the states. The indicator of presence and absence itself is the method there - Presence is the understanding of the presence of the first, qualified by the absence of the second.

Absence is the understanding of the absence of the second, qualified by the presence of the first.

Therefore, this Self is eternal, imperishable, undecaying, and free from all changes. *“One Self alone should be known in waking, dream and deep sleep”* (Am. Up. 11), *“That which illuminates the world of waking, dream, deep sleep etc.; that Brahma, I am’: realising thus, one is liberated from all bondages”* (Kai. Up. 17), *“essentially of the Self alone; in which all phenomena cease; and which is peaceful, auspicious and non-dual. This is what is known as the fourth. This is the Self.”* (Mā. Up. 7).

सर्वदाप्यासमित्येवाभिन्नप्रत्यय ईक्ष्यते।

कदापि नासमित्यस्मादात्मनो नित्यता मता॥६१४॥

‘I was’: such a thought of non-difference (with respect to continued existence) is seen at all times in the past. ‘I was not’: such a thought is never seen. By this, the permanence of the Self is accepted. 614.

“In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked” (Ai. Up. 1.1.1).

आयातासु गतासु शैशवमुखावस्थासु जाग्रन्मुखा -

स्वन्यास्वप्यखिलासु वृत्तिषु धियो दुष्टास्वदुष्टास्वपि।

गङ्गाभङ्गपरम्परासु जलवत्सत्तानुवृत्तात्मन -

स्तिष्ठत्येव सदा स्थिराहममित्येकात्मता साक्षिणः॥६१५॥

Just as water has an uninterrupted presence in the succession of waves in the Gaṅgā, the existence of the Self is continuously present in the states beginning with childhood; in all other states, beginning with waking; in all sorrowful and joyful thoughts of the intellect; in the states which come and go; it remains, ever steady, as the one Witness. 615.

Sadā: at the time of each thought in the different states, always, at all times, uninterruptedly present, non-different, of the form of one existence, unchanging, illuminating, of the form of consciousness.

There is absence of those states and in them, the presence of the Self.

The method of presence and absence is applied in this way -

In dream

Presence of the Self is the understanding of the presence of the Self qualified by the absence of waking.

Absence of waking is the understanding of the absence of waking qualified by the presence of the Self.

In deep sleep

The presence of the Self is the understanding of the presence of the Self qualified by the absence of dream.

The absence of dream is the understanding of the absence of dream qualified by the presence of the Self.

In waking

The presence of the Self is the understanding of the presence of the Self qualified by the absence of deep sleep.

The absence of deep sleep is the understanding of the absence of deep sleep qualified by the presence of the Self.

They are mutually exclusive; however, the Self is continually present in them. By the understanding of the absence of the three states, the absence of the three bodies indicated by them is also shown.

प्रतिपदमहमादयो विभिन्नाः

क्षणपरिणामितया विकारिणस्ते।

न परिणतिरमुष्य निष्कलत्वा -

दयमविकार्यत एव नित्य आत्मा॥६१६॥

The ego etc. are different in each object; being constantly subject to modification, they are changing. This Self has no change since It is partless; since It is changeless, it is eternal. 616.

Ahamādayaḥ: of which 'I' (the ego) is first; the body, senses, vital air, and mind.

The creation of duality, which is of the nature of sentience and insentience, beginning with the subtle body up to the universe, which is known through goal and means and which is of the form of agitation/disturbance that is the entire not-Self, though momentary, it appears to be eternal.

Although the Self, by its own nature, is characterized by attributes of being non-different and inherently present and, even so, knowledge of that (Self) which is non-different and inherently present takes place through the method of presence and absence as indicated in the previous verse. Since the fundamental and universally relied upon all reasoning is that logic upon which all else depends in the form of (what is) in agreement and difference; therefore, by that alone, the Self is expounded. Just as it would be appropriate to make a statement such as gold is present in the bracelet, earrings and ornaments of the arm when the bracelet etc. have existence. However, they have no existence; because they exist in speech only, gold is not present in them. In the same way, there is no continuous presence of the Self because there is no relationship of cause and effect. Nor is there any species or individual of the Self, nor any relationship of qualifier and qualified for the Self. This is because it is not subject to transaction.

यः स्वप्नमद्राक्षमहं सुखं यो -

ऽस्वाप्सं स एवास्म्यथ जागरूकः।

इत्येवमच्छिन्नतयानुभूयते

सत्तात्मनो नास्ति हि संशयोऽत्र॥६१७॥

The 'I' who saw the dream and the 'I' who slept happily; I am that alone, who is the waker. Thus, the existence of the Self is experienced by all continuously; there is no doubt here. 617.

The experience is explained by the authority of 'pratyabhijñā' (recognition).

श्रुत्युक्ताः षोडशकलाश्चिदाभासस्य नात्मनः।

निष्कलत्वान्नास्य लयस्तस्मान्नित्यत्वमात्मनः॥६१८॥

The sixteen parts spoken of in the śruti belong to the reflection of consciousness and not to the Self. Since It is partless, It has no dissolution; therefore, the eternality of the Self is established. 618.

"He created Prāṇa; from Prāṇa (He created) faith, space, air, fire, water, earth, organs, mind, food; from food (He created) vigour, self-control, mantras, rites, worlds, and name in the worlds" (Pra. Up. 6.4).

The eternality of the Self is expounded by śruti statements also; it is not established only through anvaya-vyatireka. *"The intelligent Self is neither born nor does It die. It did not originate from anything, nor did anything originate from It. It is birthless, eternal, undecaying and ancient" (Kaṭha Up. 1.2.18), "All-pervading and eternal like space" (Śa. Br. 10.6.3.2), "That is Truth. That is the Self. Thou art That, O Śvetaketu" (Ch. Up. 6.8.7); "eternal, manifest in diverse ways, all-pervading, extremely subtle" (Mu. Up. 1.1.6), "This self is indeed immutable and indestructible, my dear" (Br. Up. 4.5.14). So too, (its) being void of parts, "partless, actionless, peaceful" (Śve. Up. 6.19). So too, the smṛti, "know that, by which all this is pervaded, to be imperishable" (BG 2.17), "This (Self) is eternal, all-pervading, unchanging, immovable, always the same" (BG 2.24).*

The nature of the Self as Consciousness

The eternality and Truth of the Self has been established through śruti and logic. Now, he begins the explanation of Its nature as consciousness.

जडप्रकाशकः सूर्यः प्रकाशात्मैव नो जडः।

बुद्ध्यादिभासकस्तस्माच्चित्स्वरूपस्तथा मतः॥६१९॥

The sun which illumines the inert is of the nature of illumination; it is not inert. In the same way, therefore, the illuminator of the intellect etc. is considered to be of the nature of consciousness. 619.

Just as the sun is the illuminator of the inert; of inert objects like a pot and cloth, etc., which are devoid of their own illumination, and its nature is of illumination alone. (The sun) is not inert (or) of the nature of darkness like the pot etc. Therefore, the illuminator of the intellect and others is, in the same way, not inert but is considered to be of the nature of consciousness.

That is explained further -

कुड्यादेस्तु जडस्य नैव घटते भानं स्वतः सर्वदा

सूर्यादिप्रभया विना क्वचिदपि प्रत्यक्षमेतत्तथा।

बुद्ध्यादेरपि न स्वतोऽस्त्यणुरपि स्फूर्तिर्विनात्मना

सोऽयं केवलचिन्मयश्रुतिमतो भानुर्यथा रुद्धमयः॥६२०॥

It is never possible for that which is inert, like a wall, to have its own light; without the light of the sun, it is never known directly. So too, the intellect etc. have not even the slightest knowledge of their own without the Self. That Self is considered by the śruti to be non-dual and consciousness alone, just as the sun is brilliance alone. 620.

“The witness, pure consciousness, one alone (without a second) and without any attributes”, (Śve. Up. 6.11); this is the śruti.

स्वभासने वान्यपदार्थभासने

नार्कः प्रकाशान्तरमीषदिच्छति।

स्वबोधने वाप्यहमादिबोधने

तथैव चिद्धातुरयं परात्मा॥६२१॥

The sun does not require even the slightest bit of a different light to illuminate itself or anything else; in knowledge of Itself or in knowledge of the ego etc., this Supreme Self, of the nature of knowledge, is the same. 621.

“This infinite entity (Puruṣa) that is identified with the intellect and in the midst of the organs, the (self-effulgent) light within the heart (intellect)”, (Br. Up. 4.3.7)”, “dreams through its own radiance (illuminated) by its own light. In this state this entity (the Self) itself becomes the light” (ibid. 4.3.9).

He establishes the nature of the Self as self-shining through logic -

अन्यप्रकाशं न किमप्यपेक्ष्य

यतोऽयमाभाति निजात्मनैव।

ततः स्वयञ्ज्योतिरयं चिदात्मा

न ह्यात्मभाने परदीप्त्यपेक्षा॥६२२॥

Since this (Self) shines by Its own nature, without requiring any other light, therefore this Self which is consciousness is self-shining. Knowledge of the Self does not require any other light. 622.

Ābhāti: In deep sleep, due to the lack of clear knowledge, in the absence of all else and in the absence of the mind also, due to the existence of the Self of the nature of consciousness, because it is of the nature of illumination of ignorance there also, (It shines).

Svayañjyotiḥ: self-luminous; it is unknown (as an object) and available for immediate transaction, as shown in a previous topic³².

Also as per the words of Bhagavan Adi Śaṅkarācārya, “A lit lamp does not need another lamp to illumine its light. So too, the self which is knowledge itself needs no other knowledge to know itself.” (AB, 29).

He concludes (the explanation of) the consciousness nature of the Self.

यं न प्रकाशयति किञ्चिदिनोऽपि चन्द्रः

नो विद्युतः किमुत वह्निरयं मिताभः।

यं भान्तमेतमनुभाति जगत्समस्तं

सोऽयं स्वयं स्फुरति सर्वदशासु चात्मा॥६२३॥

That which the sun does not illumine at all, nor the moon, nor lightning; what then of fire, which has only a little illumination? That which, shining, the entire world shines after It; that Self shines by Itself in all states. 623.

That is said in the Kāṭhaka, Muṇḍaka and Śvetāśvatara, “there the sun does not shine, neither does the moon and the stars; nor do these flashes of lightning shine. How can this fire? Him alone shining, all these shine (after Him); through his lustre all these are variously illumined”.

In this mantra, by the statement ‘the presiding deity of the eye is the Sun’, that which the eye does not illumine; by the statement ‘the presiding deity of the mind is the Moon’, that which the mind does not illumine; by the statement ‘the presiding deity of the speech is Fire’, that which the speech does not illumine: this is to be said. By indication, the Self is neither an object of the senses of knowledge, nor of the organs of action, nor of the inner instrument. Thus It is not grasped through direct perception, nor through the authority of worldly speech, nor through inference etc.; it is as though grasped only by the authority of words which are not a product of human intelligence, by negation of the superimposed which is not That, not being an object of knowledge. This is also well-known in all śrutis.

In the Kenopaniṣad - “the eye does not go there, nor speech, nor mind. We do not know (Brahman as such and such); hence we are not aware of any process of instructing about It.” (1.3),

In the Kāṭhopaniṣad - “It is not possible to attain by the speech, nor the mind, nor the eye” (Kāṭha Up. 2.6.12),

³² v600

In the Muṇḍakopaniṣad - *“It is not comprehended through the eye, nor through speech, nor through the other senses; nor is It attained through austerity or karma”* (3.1.8),
In the Taittirīyopaniṣad - *“that, failing to reach which words along with the mind, turn back”*, (2.4.1),
In the Amṛtabindūpaniṣad - *“(Brahman is) without division, endless, beyond reason and analogy, immeasurable and causeless, knowing which the wise one becomes free* (9).

The nature of the Self as Bliss

Having spoken of the nature of the Self as existence and consciousness now the nature (of the Self) as bliss, the difference between original and reflected bliss, the analysis of the bliss of Brahma and the gradation in reflected bliss are described.

आत्मनः सुखरूपत्वादानन्दत्वं स्वलक्षणम्।

परप्रेमास्पदत्वेन सुखरूपत्वमात्मनः॥६२४॥

As the nature of the Self is happiness, blissfulness is its own characteristic.

Being the object of supreme love, the nature of the Self as happiness is established. 624.

How is the Self the object of supreme love? This is expounded upon with eight verses.

सुखहेतुषु सर्वेषां प्रीतिः सावधिरीक्ष्यते।

कदापि नावधिः प्रीतेः स्वात्मनि प्राणिनां क्वचित्॥६२५॥

Love for the causes (and means) of happiness is seen to be limited for all beings; the love of living beings for their own Self is not seen to be limited in any way, at any time. 625.

क्षीणेन्द्रियस्य जीर्णस्य सम्प्राप्तोत्क्रमणस्य वा।

अस्ति जीवितुमेवाशा स्वात्मा प्रियतमो यतः॥६२६॥

Since there is a desire to live for one whose instruments are dull, who is old, or whose time of death has arrived, therefore one's own Self is most beloved.

626.

Samprāptotkramaṇasya: who is troubled and desires to die.

आत्मातः परमप्रेमास्पदः सर्वशरीरिणाम्।

यस्य शेषतया सर्वमुपादेयत्वमृच्छति॥६२७॥

Therefore, the Self is the object of supreme love for all embodied beings. For the sake of that (Self), everything becomes worthy of being taken (up). 627.

Yasya: of the Self.

Śeṣatayā: in the form of an auxiliary to the other; conducively related (to which).

Sarvam upādeyatvaṁ: everything attains the status of that which should be taken, being worthy of being grasped as a means to happiness either directly or in succession/indirectly.

Parapremāspadaḥ: it becomes the object of supreme, unsurpassed love.

The *śeṣī* is that for the sake of enjoying which everything exists; the *śeṣam* is that which is enjoyed.

एष एव प्रियतमः पुत्रादपि धनादपि।

अन्यस्मादपि सर्वस्मादात्मायं परमान्तरः॥६२८॥

प्रियत्वेन मतं यत्तु तत्सदा नाप्रियं नृणाम्।

विपत्तावपि सम्पत्तौ यथात्मा न तथापरः॥६२९॥

This Self alone is most loved, more than a son, wealth, than anything and everything else; It is innermost. 628.

That which is known to be loved will certainly never be not loved by men; as this Self is (loved) in troubles and in prosperity, nothing else is so. 629.

Priyatamaḥ: the object of supreme love.

“This Self is dearer than a son, than wealth, than any other, dear(er) than all other. This which is innermost is dear.” (Br. Up. 1.4.8). The śruti shows the Self as of the nature of unsurpassed love, as in the world a son is very well known to be loved, as is wealth, gold, jewels etc.; whatever is known to be loved in the world, the Self is loved more than all of that; not even the vital air (life is more dear), since the Self is inner, proximate. Due to the gradation of superimposed obstructions there is gradation in love. That is said in the Vārtika - *“a son is more dear than wealth; one’s own body is more dear than the son; also a (certain) sense-organ might be more dear to one than the whole body; prāṇa (the inner self) is more dear than the sense organs. Therefore the self is the dearest.” (BUBV 1.4.1031).*

That which is loved without measure in the world should be gained through all effort. This Self, among all that is loved in the world, is most loved; therefore, great effort should be applied in order to attain It: these are the nectarine words of the eminent teacher Śrī Śaṅkarācārya.

आत्मा खलु प्रियतमोऽसुभृतां यदर्थ

भार्यात्मजाप्तगृहवित्तमुखाः पदार्थाः।

वाणिज्यकर्षणगवावनराजसेवा -

भैषज्यकप्रभृतयो विविधाः क्रियाश्च॥६३०॥

The Self is indeed most beloved for all living beings; It is that for whose sake things such as wife, son, friends, home, and wealth etc. are present, and also the various different professions such as trade, farming, tending cows, royal service and medicine are practised. 630.

It is the most beloved. *“It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved.” (Br. Up. 2.4.5).* Love for wife, husband, child, wealth, *brāhmaṇa*, *kṣatriya*, world, god, beings is because of one’s Self; the means to immortality, preceded by the birth of dispassion towards them, the knowledge of the Infinite Reality which is gained through *śravaṇa* from the preceptor, preceded by renunciation of all action, will produce the result for one who is completely free from the three types of desires, and not for any other.

प्रवृत्तिश्च निवृत्तिश्च यच्च यावच्च चेष्टितम्।

आत्मार्थमेव नान्यार्थं नातः प्रियतमः परः॥६३१॥

All action, whatever is enjoined and prohibited, is all for the sake of oneself and not for anything else. Therefore, there is nothing more beloved (than the Self). 631.

Pravṛttiśca nivṛttiśca: action enjoined by the *śruti* and *smṛti*, and action prohibited by them.

तस्मादात्मा केवलानन्दरूपो

यः सर्वस्माद्वस्तुनः प्रेष्ठ उक्तः।

यो वा अस्मान्मन्यतेऽन्यं प्रियं यं

सोऽयं तस्माच्छोकमेवानुभुङ्क्ते॥६३२॥

Therefore, the nature of the Self is non-dual and bliss; It is said to be that which is dearer than all things. One who thinks of anything other than It as dear experiences only grief due to that (object). 632.

That which was earlier proposed is established through *śruti* and reasoning.

Tasmāt: due to that object, action, individual, or place.

Śokam eva anubhūṅkte: he drowns in the ocean of grief again and again.

As per the *śruti*, “He who says thus, to one describing anything other than the Self as dear, ‘that which is dear to him will perish’” (*Br. Up. 1.4.8*). That person will attain what he considers dear as an obstruction to his life, and being incapable of discriminating between what ought and ought not to be done, perishes. “The not-Self, as much happiness as it gives at the time of experience, at the time of its destruction, it gives a thousand times more sorrow” (*BUBVS, 1.4.865*); thus it is said in the *Vārtika Sāra* also.

शिष्य उवाच -

अपरः क्रियते प्रश्नो मयाऽयं क्षम्यतां प्रभो।

अज्ञवागपराधाय कल्पते न महात्मनाम्॥६३३॥

Oh Lord, another question is asked by me. Please forgive me. Great souls are not offended by the speech of the ignorant. 633.

Prabho: oh Lord, Guru, master.

Great souls are not angered by the speech of ignorant men.

आत्मान्यः सुखमन्यच्च नात्मनः सुखरूपता।

आत्मनः सुखमाशास्यं यतते सकलो जनः॥६३४॥

आत्मनः सुखरूपत्वे प्रयत्नः किमु देहिनाम्।

एष मे संशयः स्वामिन् कृपयैव निरस्यताम्॥६३५॥

The Self is different; happiness is different. The Self is not of the nature of happiness. (Therefore) all people strive for the sake of happiness for oneself.

634.

If the nature of the Self is happiness, why do embodied beings strive (for it)?

Kindly remove this doubt of mine, oh master. 635.

Since the Self is not of the nature of happiness, therefore (all people strive...).

Āśāsyam yatate: they think of it as something to be achieved.

Kimu: for what reason.

The refutation of the not-Self being of the nature of happiness

श्रीगुरुवाच-

आनन्दरूपमात्मानमज्ञात्वैव पृथग्जनः।

बहिःसुखाय यतते न तु कश्चिद्विदम्बुधः॥६३६॥

Not knowing their own Self to be of the nature of bliss, other people strive for external happiness. However, the rare wise one, knowing, does not. 636.

Prthagjanaḥ: of low character, foolish.

Ānandarūpaṃ: of the nature of unconditioned Existence, Consciousness, Bliss.

Bahiḥsukhāya: for happiness derived from sense objects which is a mere reflection, conditioned, changing, and mixed with suffering. “People perform actions for the sake of happiness but they neither attain happiness nor succeed in ending their sorrow thereby” (ŚB 3.5.2), “they perform actions for enjoyment and they also enjoy to perform actions again” (Pañcadaśī 1.29).

One who knows the Self does not strive for that happiness derived from sense objects. And also, by the śruti, “of these, one eats the delicious fruit, and the other looks on without eating” (Mu. Up. 3.1.1).

अज्ञात्वैव हि निक्षेपं भिक्षामटति दुर्मतिः।

स्ववेशमनि निधिं ज्ञात्वा को नु भिक्षामटेत्सुधीः॥६३७॥

Doubtlessly, a foolish person, not knowing the treasure, wanders about for alms. Which wise person, knowing the treasure in his own house, would seek alms? 637.

Durmatih: a dull person of base character.

Nikṣepaṃ: a treasure of gold.

Bhikṣām aṭati: being poor, wishes for wealth.

Svaveśmani: residing in one's own home.

By the śruti, “It is like when there is gold hidden somewhere underground and people who are ignorant of it walk over that spot again and again, knowing nothing about it. Similarly, all these beings go to Brahmaloḥa every day, and yet they know nothing about it because they are covered by ignorance” (Ch. Up. 8.3.2), “whomever covets objects of desire whilst brooding on them is born amidst those very surroundings along with the desires. But for one whose longings are fulfilled and who has realised the Self, all the longings vanish even here in this life.” (Mu. Up. 3.2.2).

स्थूलं च सूक्ष्मं च वपुः स्वभावतो

दुःखात्मकं स्वात्मतया गृहीत्वा।

विस्मृत्य च स्वं सुखरूपमात्मनो

दुःखप्रदेभ्यः सुखमज्ञ इच्छति॥६३८॥

An ignorant person, having taken the gross and subtle body as oneself, which are naturally of the nature of sorrow, and forgetting one's own Self as happiness, seeks happiness from those which give sorrow. 638.

Also having taken others such as the son, wealth, friends, house and wife as the means for happiness for oneself.

By the words of Bhagavān, *"the enjoyments that are born from contact with the sense objects are only generators of pain, for they have a beginning and an end. O son of Kuntī, the wise do not rejoice in them"* (BG 5.22), *"having reached this impermanent and joyless world, worship Me"* (9.33).

This is the reasoning also - the not-Self is of the nature of sorrow, because it is the effect of *māyā*, unlike the Self. By the śruti, *"that which is infinite is happiness; there is no happiness in the finite"* (Ch. Up 7.23.1).

न हि दुःखप्रदं वस्तु सुखं दातुं समर्हति।

किं विषं पिबतो जन्तोरमृतत्वं प्रयच्छति॥६३९॥

आत्मान्यः सुखमन्यच्चेत्येवं निश्चित्य पामरः।

बहिःसुखाय यतते सत्यमेव न संशयः॥६४०॥

That thing which gives sorrow cannot give joy. Can a creature who drinks poison be given immortality? 639.

A fool, having determined the Self to be other than happiness, seeks external happiness; it is true, there is no doubt. 640.

Having clarified the contradiction between the Self and the not-Self with an example, he concludes (with the description of) the understanding of the foolish person (a fool...).

An explanation of reflected bliss

इष्टस्य वस्तुनो ध्यानदर्शनाद्युपभुक्तिषु।

प्रतीयते य आनन्दः सर्वेषामिह देहिनाम्॥६४१॥

स वस्तुधर्मो नो यस्मान्मनस्येवोपलभ्यते।

वस्तुधर्मस्य मनसि कथं स्यादुपलम्भनम्॥६४२॥

That happiness which is experienced by all embodied beings here upon meditation and sight etc. (which is) the enjoyment of desired objects; that is not the nature of the object, since it is experienced in the mind alone. How would the property of an object become available/be experienced in the mind?

641-2.

Iha: in this *saṃsāra*.

Dhyānadarśanādyupabhuktiṣu: those enjoyments in which meditation and sight are the first. By the word ‘*ādi*’, the contact of other senses such as touch, taste, smell and hearing are indicated.

Pratīyate: in meditation, *priya*; in sight etc., *moda*; and in experience, *pramoda*.

That bliss (which is experienced) is the nature of the Self; its reflection is found in the mind. How does the property of an object come there (in the mind)?

अन्यत्र त्वन्यधर्माणामुपलम्भो न दृश्यते।

तस्मान्न वस्तुधर्मोऽयमानन्दस्तु कदाचन॥६४३॥

However, the properties of another are not seen to be available elsewhere; therefore, this bliss is never the property of an object. 643.

Upalambhaḥ: knowledge.

As bliss is not the property of objects, so also it is not (the property) of the mind. He explains this -

नाप्येष धर्मो मनसोऽसत्यर्थे तददर्शनात्।

असति व्यञ्जके व्यङ्ग्यं नोदेतीति न मन्यताम्॥६४४॥

सत्यर्थेऽपि च नोदेति ह्यानन्दस्तूक्तलक्षणः।

सत्यपि व्यञ्जके व्यङ्ग्यानुदयो नैव सम्मतः॥६४५॥

This (happiness) is also not the nature of the mind because when the object is absent, it (happiness) is not seen. 'In the absence of the illuminator, the illuminated does not arise': one should not think in this way. 644

Even when the object is present, happiness as described does not arise. 'In the presence of the illuminator (object), that which is illuminated (happiness) does not arise': this is not agreed upon. 645.

Eṣaḥ: this happiness.

Here, '*dharma*' means that nature which one does not give up. If it were the nature of the mind, then living beings would always be seen to be happy, but this is not seen.

Asati vyañjake: in the absence of that which makes (happiness) manifest; the illuminator, the object.

Vyaṅgyam: the manifest; illuminated, bliss.

Due to the experience of bliss in deep sleep, even in the absence of all objects.

Uktalakṣaṇaḥ ānandaḥ: whose indicator has been described; that bliss, due to being the seat of supreme love, is of the nature of happiness; due to being of the nature of happiness, is unsurpassed, free of gradation/comparison.

Na udeti: (it does not arise), but happiness which is limited and with gradation is seen.

By this, the following is established:

1. Bliss is not the nature of objects.
2. Bliss is not the nature of the mind.
3. Because even in the absence of objects, unlimited bliss is seen, as in deep sleep.
4. Because even in the presence of objects, limited bliss is seen, as in waking and dream.

'Sometimes, even when the object is there, bliss is not seen when the mind is in an agitated state': presenting an objection thus and resolving it, He concludes -

दुरदृष्टादिकं नात्र प्रतिबन्धः प्रकल्प्यताम्।

प्रियस्य वस्तुनो लाभे दुरदृष्टं न सिध्यति॥६४६॥

Inauspicious action etc. should not be imagined as the obstacle here; negative *prārabdha* is not established in gaining a beloved object. 646.

Since it is our experience that even when the object is present, bliss is not experienced, therefore...

Duradṛṣṭādikaṃ: inauspicious *prārabdha*, and also the general causes such as place, time, the will of God etc.

Duradṛṣṭam: negative (and) unseen, i.e., *prārabdha*.

Union with a desired object is the result of auspicious (positive) *prārabdha* alone.

तस्मान्न मानसो धर्मो निर्गुणत्वान्न चात्मनः।

किन्तु पुण्यस्य सान्निध्यादिष्टस्यापि च वस्तुनः॥६४७॥

सत्त्वप्रधाने चित्तेऽस्मिन्स्वात्मैव प्रतिबिम्बति।

आनन्दलक्षणः स्वच्छे पयसीव सुधाकरः॥६४८॥

Therefore, it is not the property of the mind nor of the Self because It is attributeless. Due to the proximity of *punya* and of the desired object, the Self whose indicator is bliss reflects in this mind which is very clean and in which *sattva* is predominant, like the moon in water. 647-8.

Therefore, bliss is not the property of objects (nor of the mind...).

Puṇyasya: of good action performed earlier.

Sānnidhyāt: due to ripening.

By the *smṛti*, “*Sattva gives rise to happiness*” (BG 14.9)

Like the moon in extremely clear water, in the pure inner instrument in which *sattva* is predominant and which is free of impurity and agitation, the reflection of the Self which is bliss is seen. Just as the reflection of consciousness is the appearance of consciousness, so too the reflection of bliss is characterised by the appearance of bliss; He makes this known -

सोऽयमाभास आनन्दश्चित्ते यः प्रतिबिम्बितः।

पुण्योत्कर्षापिकर्षाभ्यां भवत्युच्चावचः स्वयम्॥६४९॥

That appearance is this bliss, which is reflected in the inner instrument. Due to the increase and decrease of *punya*, it itself rises and falls. 649.

Citte: in the inner instrument.

Due to an increase of *puṇya*, there is superior bliss and due to a decrease in *puṇya*, there is inferior bliss. Due to gradation in the qualified student, there is gradation of *dharma* and *adharma*; due to *dharma* and *adharma* there is *puṇya* and *pāpa*; therefore, there is variation in the appearance of bliss.

सार्वभौमादिब्रह्मान्तं श्रुत्या यः प्रतिपादितः।

स क्षयिष्णुः सातिशयः प्रक्षीणे कारणे लयम्॥६५०॥

यात्येष विषयानन्दो यस्तु पुण्यैकसाधनः।

ये तु वैषयिकानन्दं भुञ्जते पुण्यकारिणः॥६५१॥

दुःखं च भोगकालेऽपि तेषामन्ते महत्तरम्।

सुखं विषयसम्पृक्तं विषयसम्पृक्तभक्तवत्॥६५२॥

That (bliss) which is revealed by the śruti, starting with the lord of the earth and ending with Brahmā; that is perishing and with gradationssince it is achieved by *puṇya* alone. When the cause is destroyed, this bliss born of objects disappears. However, for those performers of *dharma* who experience the bliss of sense objects, there is sorrow at the time of experience and even more at its end. Happiness which is connected with objects is like food mixed with poison. 650-2.

Sārvabhaumādibrahmāntaṃ: the lord of the entire earth is *sārvabhaumaḥ*, the sovereign of the world; beginning with that and ending with Brahmā.

“This is the enquiry concerning bliss. Suppose a youth, a good youth, learned in the sacred lore, promptest in action, steadiest in heart, strongest in body,—suppose his is all this earth full of wealth. This is one measure of human bliss.” (Tai. Up. 2.8.2), *“What is a hundred times the bliss of Prajāpati, that is one bliss of Brahma, as also of the man versed in the Vedas, not smitten by passion.”* (2.8.11). And also, *“that is one measure of joy in the world of hiraṇyagarbha, as also for one who is erudite in the Vedas, taintless and unaffected by desire”* (Bṛ Up. 4.3.33).

Kṣayiṣṇuḥ: impermanent.

Sātiśayaḥ: with gradation; possessing (degrees of) less and more.

Puṇyaikasādhanaḥ: whose sole cause is *puṇya*.

Viṣayānandaḥ: bliss born from objects.

By the rule, ‘when the cause is destroyed, the effect is destroyed’.

Puṇyakāriṇaḥ: those who follow the *dharma* of caste and stage of life as enjoined by the Veda.

In the next verse He will speak of the cause of sorrow; now, He demonstrates with an example (‘like food mixed with poison’).

भोगकालेऽपि भोगान्ते दुःखमेव प्रयच्छति।

सुखमुच्चावचत्वेन क्षयिष्णुत्वभयेन च॥६५३॥

With gradation and the fear of destruction, happiness (of sense objects) brings only sorrow at the time of experience, and at the end of the experience. 653.

Uccāvacatvena: the state of being up and down is *uccāvacatvaṃ*; by that; by gradation.

In (all beings) beginning with Brahmā up to a blade of grass, it is well known that the two directly experienced results of *dharma* and *adharma* are joy and sorrow, born of contact between the senses and objects, experienced by the body, speech and mind. For those who perform sacrifices etc. as enjoined by the śruti and smṛti, there is gradation in *dharma* due to the particularity of *upāsanā* and *samādhi*; by that, there is gradation of happiness starting with human beings and ending with Brahmā. Even so, by the maxim ‘that which is created is impermanent’, by the śruti, “that is, just as in this world results acquired through action become diminished, in the same way, there too results acquired through virtue become diminished” (Ch. Up. 8.1.6), and by the smṛti, “they, having enjoyed the vast world of heaven, enter the world of the mortals when their merits are exhausted” (BG 9.21), He shows the impermanence and perishing nature of the results of action.

भोगकाले भवेत्त्रुणां ब्रह्मादिपदभागिनाम्।

राजस्थानप्रविष्टानां तारतम्यं मतं यथा॥६५४॥

तथैव दुःखं जन्तूनां ब्रह्मादिपदभागिनाम्।

न काङ्क्षणीयं विदुषा तस्माद्वैषयिकं सुखम्॥६५५॥

Just as, at the time of experience, for those who possess the position of Brahmā etc. (there is more), and for those men who have entered into the position of king (there is less), there is a gradation; in the same way, there is sorrow for ordinary creatures and those who possess the position of Brahmā etc. Therefore, the happiness of sense objects should not be desired by a wise person. 654-5.

At the time of experience there is sorrow because there is fear caused for impermanent objects of experience; when less is attained, because they cause hatred and envy towards others; when they perish, one experiences the sorrow of separation, as demonstrated in the Itihāsa and Purāṇas.

The Self as the nature of bliss

That reflected bliss which is found in the bliss sheath is affected by gradation and is perishing; different to that is original bliss, which is the nature of the Self, eternal and the same. The nature of that (original bliss) is shown with seventeen verses -

यो बिम्बभूत आनन्दः स आत्मानन्दलक्षणः।

शाश्वतो निर्द्वयः पूर्णो नित्य एकोऽपि निर्भयः॥६५६॥

That bliss which is the original is the Self whose nature is bliss. It is undecaying, without a second, infinite, eternal, one and without fear. 656.

Bimbabhūtaḥ: (bliss) which is inherent/one's nature.

Ānandalakṣaṇaḥ ātmā: that Self whose nature/indicator is bliss.

Here, the word 'ānanda' is taken as unlimited bliss which is the nature of the Self. By the words of the Pañcapādikā Ācārya, ³³*Happiness, experience of objects, eternality are the qualities of ātmā, even though they are non-different from it, they seem to be different.* It is also said in the Adhyāsabhāṣya, "superimposition of the subject and its attributes in the object".

Śāsvataḥ: everlasting, undecaying.

By the śruti, "birthless, eternal, undecaying and ancient" (*Kaṭha Up. 1.2.18*), "one alone without a second" (*Ch. Up. 6.2.1*).

³³ "आनन्दो विषयानुभवो नित्यत्वं चेति सन्ति धर्माः। अपृथक्त्वेऽपि चैतन्यात्पृथगिवावभासन्ते॥"

लक्ष्यते प्रतिबिम्बेनाभासानन्देन बिम्बवत्।

प्रतिबिम्बो बिम्बमूलो विना बिम्बं न सिध्यति॥६५७॥

Like the original is indicated by the reflection, the Self is indicated by the appearance of bliss. Reflected bliss has original bliss as its cause; it is not established without the original. 657.

The Self (is indicated by the reflection), like the reflection of a face in a mirror is the indicator of the face.

Bimbamūlaḥ: that reflection which has the original as its origin/cause.

यत्ततो बिम्ब आनन्दः प्रतिबिम्बेन लक्ष्यते।

युक्त्यैव पण्डितजनैर्न कदाप्यनुभूयते॥६५८॥

Since original bliss is indicated by the reflection, therefore it is never experienced by learned people through logic alone. 658.

That which is not established by itself is illusory. Since reflected bliss is not established by itself, it is illusory. Also, by the universal rule, 'that which is seen/known is illusory', reflected bliss is seen, and therefore it should be known by the witness.

Yat: since. *Tataḥ*: therefore.

Yuktyā eva: by the authority of inference alone.

(It is not experienced) because it is not an object of the intellect; however, it is indicated directly by the authority of the great statements of Vedānta which are not the product of human intelligence, and also by negation of what is not that. Thus, the śruti "*Brahma is absolute intelligence and bliss*" (*Br. Up. 3.9.28*), and the smṛti, "*even the Vedas describe it with trepidation, by means of negation 'neti-neti / not this, not this'*" (*Shiva Mahimna Stotram 2*).

अविद्याकार्यकरणसङ्घातेषु पुरोदितः।

आत्मा जाग्रत्यपि स्वप्ने न भवत्येष गोचरः॥६५९॥

स्थूलस्यापि च सूक्ष्मस्य दुःखरूपस्य वर्ष्मणः।

लये सुषुप्तौ स्फुरति प्रत्यगानन्दलक्षणः॥६६०॥

The Self, even though present from before in the assemblages of ignorance, its effect and instrument, does not become known in waking and dream. 659.

In deep sleep, when the sorrowful gross and subtle body are dissolved, the innermost Self of the nature of bliss shines. 660.

Avidyākāryakaraṇasaṅghāteṣu: in the assemblages of ignorance and its effect, the gross body and the instrument: the subtle body.

Purodītaḥ: present from before

Gocaro na bhavati: it is not experienced.

Laye: because (they are) dissolved in the cause.

Pratyak: the Self.

There, in deep sleep, where one does not desire any enjoyable thing and does not see any dream; when one's identity is with all, it is the form beyond all desires (devoid of desire). This is his highest state; he becomes free from sins (free from merits and demerits) and fearless. So too, the śruti "As a man, fully embraced by his beloved wife, does not know anything at all either external or internal, so does this infinite being (the self), fully embraced by the Supreme Self, does not know anything at all, either external or internal. That is his form - in which all objects of desire have been attained and are but the self, and which is free from desires and devoid of grief" (Br. Up. 4.3.21). The supreme bliss in deep sleep is described. Here, the intelligent Self, the knower of the field (is indicated) by the word 'puruṣa'. The Supreme Self that is without beginning or end, changeless, of the nature of knowledge, is indicated by the word 'prājñā'. 'Śokāntaram' is taken as that which is free from/devoid of grief. Then, unrelated to *puṇya*: actions enjoined by the scripture, and also unrelated to *pāpa*: prohibited actions; he is then beyond all sorrows (desires for objects), of the heart; this is the meaning of what is said in the Vājasaneyaka śruti. The wish for liked objects is desire; desire is the cause of action; in the separation from objects there is grief. In the absence of desires and objects grief is eliminated and the bliss of one's own nature is attained. When there is duality, then there is the duality characterised by knower, means, and object of knowledge which is established through ignorance. So also, there is duality in the form of action, instrument and result. In deep sleep when they are absent, the Self, which is of the nature of unbroken, continuous bliss, shines without any interruption.

न ह्यत्र विषयः कश्चिन्नापि बुद्ध्यादि किञ्चन।

आत्मैव केवलानन्दमात्रस्तिष्ठति निर्द्वयः॥६६१॥

Here, there is indeed no object, nor any intellect etc. at all. The Self alone remains, which is only of the nature of nothing but bliss and without a second.

661.

Atra: at the time of deep sleep.

Tiṣṭhati: it is existing there.

प्रत्यभिज्ञायते सर्वेषु सुप्तोत्थितैर्जनैः।

सुखमात्रतया नात्र संशयं कर्तुमर्हसि॥६६२॥

त्वयापि प्रत्यभिज्ञातं सुखमात्रत्वमात्मनः।

सुषुप्तादुत्थितवता सुखमस्वाप्समित्यनु॥६६३॥

This Self is recognised by all those awoken from sleep as happiness alone; you ought not to have a doubt here. 662.

By you also, waking from deep sleep, it is recognised of the Self as ‘I slept happily’. 663.

Suptotthitaiḥ: by those who earlier slept and later awakened.

“I slept happily; I did not know anything”.

Ātmanaḥ: the nature of the Self as only happiness.

The topic of *pratyabhijñā* was explained at length earlier (v. 605, 606).

दुःखाभावः सुखमिति यदुक्तं पूर्ववादिना।

अनाघ्रातोपनिषदा तदसारं मृषा वचः॥६६४॥

दुःखाभावस्तु लोष्टादौ विद्यते नानुभूयते।

सुखलेशोऽपि सर्वेषां प्रत्यक्षं तदिदं खलु॥६६५॥

What was said by the opponent who has not studied the upaniṣad at all, ‘the absence of sorrow is happiness’; those words are meaningless and false. 664.

There is absence of sorrow in a stone etc., yet not the slightest measure of happiness is experienced. This is indeed clear to all. 665.

Anāghrātōpaniṣadā: by the one who has not even smelt i.e. studied upanishad

Pūrvavādinah: of the logician.

Duḥkhābhāvaḥ: the absence of sorrows.

Mrṣā: false, due to being devoid of logic.

Loṣṭādu: in inert objects.

The imagined nature of the Self as being composed of bliss due to the absence of thoughts of sorrow (v. 563) is refuted.

सदयं ह्येष एवेति प्रस्तुत्य वदति श्रुतिः।

सद्घनोऽयं चिद्घनोऽयमानन्दघन इत्यपि॥६६६॥

आनन्दघनतामस्य स्वरूपं प्रत्यगात्मनः।

धन्यैर्महात्मभिर्धीरैर्ब्रह्मविद्भिः सदुत्तमैः॥६६७॥

अपरोक्षतयैवात्मा समाधावनुभूयते।

केवलानन्दमात्रत्वेनैवमत्र न संशयः॥६६८॥

This is existence, since, having begun with this alone, the śruti speaks. This is nothing but Existence; this is nothing but Consciousness; this is nothing but Bliss. Thus also (the śruti speaks) of the nature of the inner Self as mere bliss alone. The Self is experienced directly in *samādhi* as being composed of only bliss alone by those who are blessed, intelligent, great souls, the best among noble people, the knowers of Brahma. There is no doubt here. 666-8.

Ayam: this. *Hi*: since. *Śrutiḥ*: the Chāndogya śruti of the Sāmaveda.

“That which is this subtle essence, all this has That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu” (Ch. Up. 6.8.7). That which is the individual, that is known as Existence; this subtle essence is the cause of the world; this is the Self; that is all. The nature of ‘this is the Self’ (i.e., being the Self) is ‘*aitadātmyam*’. By this, this entire world is like one’s own Self, always.

“Brahman is truth, knowledge and infinite... from that, indeed from this Self, space came into being” (Tai. Up. 2.1.1), “He created all. Whatever is there. Having created all this, He entered into it” (Tai. Up. 2.6); thus, such śrutis speak of the whole world as well as the Self having the form of consciousness. In the same way, the Self as being nothing but Bliss, “that which is infinite is immortal. There is no happiness in the finite. The infinite alone is happiness.” (Ch. Up. 7.23.1), “the infinite is that where one sees nothing else, hears nothing else, and knows nothing else.” (7.24.1), “the Self indeed is below, the Self is above, the Self is behind, the Self is in the front, the Self is in the south, the Self is in the north, the Self indeed is all this” (7.25.2). Therefore, the Self is nothing but Bliss.

Dhīraiḥ: by learned people.

Saduttamaiḥ: by the best among noble people; those whose *punya* and fame are endless.

In the state of tranquillity, when one achieves the state of ‘no mind’ with knowledge of the Self as truth, then original bliss becomes known as the Self: this is indicated by the word ‘*samādhī*’.

स्वस्वोपाध्यनुरूपेण ब्रह्माद्याः सर्वजन्तवः।

उपजीवन्त्यमुष्यैव मात्रामानन्दलक्षणाम्॥६६९॥

All beings, beginning with Brahmā, subsist upon a minute portion of this alone, characterised by bliss, according to their own conditionings. 669.

Sarvajantavaḥ: all living beings.

Amuṣya: of this Self.

Ānandalakṣaṇām: whose indicator is bliss; she is *ānandalakṣaṇā*; her.

It is ascertained in the discussion between Yājñavalkya and Janaka, “this is its supreme bliss. On a particle of this very bliss other beings live” (*Br. Up. 4.3.32*).

आस्वाद्यते यो भक्ष्येषु सुखकृन्मधुरो रसः।

स गुडस्यैव नो तेषां माधुर्यं विद्यते क्वचित्॥६७०॥

तद्वद्विषयसान्निध्यादानन्दो यः प्रतीयते।

बिम्बानन्दांशविस्फूर्तिरिवासौ न जडात्मनाम्॥६७१॥

The sweet, joy-giving flavour which is tasted in food belongs only to sugar.

There is not even a little sweetness in them. 670.

In the same way, this bliss which is experienced due to the proximity of objects is a manifestation of a part of the original bliss; it does not belong to the inert. 671.

Teṣām: of those objects, by themselves.

Bimbānandāṃśavisphūrtiḥ: the manifestation of a part of original bliss; the bliss of the Self alone.

Na jaḍātmanām: not the inert, because they are devoid of bliss.

Wherever even a little bliss appears, that is the Self which is bliss alone.

यस्य कस्यापि योगेन यत्र कुत्रापि दृश्यते।

आनन्दः स परस्यैव ब्रह्मणः स्फूर्तिलक्षणः॥६७२॥

Wherever and in conjunction with whatever bliss is seen, it is of the supreme infinite reality alone, the indicator of which is manifestation. 672.

Yatra kutrāpi: in the not-Self.

Yasya kasyāpi yogena: by conjunction of the body, senses, mind, intellect, sound etc., fourteen worlds; by connection with (anything) beginning with Brahmā, up to a blade of grass.

Parasya brahmaṇaḥ: of the infinite which is not different from innermost consciousness.

Sphūrtilakṣaṇaḥ: whose indicator is manifestation; that which is.

In the not-self, there is not even the scent of happiness by itself.

यथा कुवलयोल्लासश्चन्द्रस्यैव प्रसादतः।

तथानन्दोदयोऽप्येषां स्फुरणादेव वस्तुनः॥६७३॥

As the joy of the water-lily is due only to the blessings of the moon, so too their rise of bliss is due only to manifestation of the Reality. 673.

Kuvalayollāsaḥ: the joy, merriness of the water-lily.

Eṣām: of the not-self; those which are known as 'you' (i.e., as object).

Vastunaḥ: of the Supreme Self.

The analysis of bliss is shown here in brief.

Original happiness	Reflected happiness
Bliss of Self	Bliss of bliss-sheath
Unconditioned	Conditioned
Eternal / imperishable	Impermanent / perishable
Incomparable	Comparable
Discovered through Self-knowledge	Attained through karma and upāsana
Non-dual	With duality
Implied meaning of the word 'bliss'	Direct meaning of the word 'bliss'

Having described the bliss-sheath, this is also loudly and repeatedly declared by śruti: the Self is of the nature of bliss, and the nature of Brahma is as the substratum of all. *“Of him, love itself is the head, joy is the left wing, delight is the right wing, bliss is the self, Brahma is the tail, the support.” (Tai. Up. 2.5).* The gradation there is in the bliss-sheaths, not in the Self. That which is earlier pointed out as ‘Truth, Knowledge, Infinite’, alone is concluded with the word ‘support’. In the *Ānandamaya* chapter, through the refutation of Vṛttikāra’s doctrine, the Sūtrakāra’s ascertained ideology is well-established by Bhāṣyakāra: that bliss is the nature of the Self and not of the sheath.

The non-dual nature of the Self

However - even when the nature of the inner Self is clearly known as Existence, Consciousness, Bliss, the differences of individual, world and *Īśvara* do remain. The five differences described here should be accepted by all.

1. Mutually between individuals
2. Between the individual and the world
3. Between the individual and *Īśvara*
4. Between the world and the world (mutual differences between the inert)
5. Between the world and *Īśvara*.

Certainly. If original ignorance is ultimately real then the truth of differences is also established. However, it is not. The effect of original ignorance and that which causes differences, all are indeed false: in order to establish this, the next part of the text is begun.

सत्त्वं चित्तं तथानन्दः स्वरूपं परमात्मनः।

निर्गुणस्य गुणयोगाद्गुणास्तु न भवन्ति ते॥६७४॥

The nature of the Supreme Self is Existence, Consciousness and Bliss. As that which is free from attributes cannot have attributes, they are not attributes of the Self. 674.

Nirguṇasya: of the Self.

विशेषणं तु व्यावृत्तै भवेद्द्रव्यान्तरे सति।
परमात्माद्वितीयोऽयं प्रपञ्चस्य मृषात्वतः॥६७५॥
वस्त्वन्तरस्याभावेन न व्यावृत्त्यः कदाचन।
केवलो निर्गुणश्चेति निर्गुणत्वं निरुच्यते॥६७६॥

A qualifier is for distinguishing one substance from another. However, due to the falsity of creation, this Supreme Self is non-dual. 675.

Due to the absence of any other thing, there is never anything to be eliminated. “*One alone and devoid of attributes*”, thus Its being free from attributes is determined. 676.

Existence, Consciousness and Bliss: these are indicators of the Self, not qualifiers. For the qualifiers distinguishes the qualified from those which are similar in kind; an indicator, however, excludes it (the indicated) from everything else: this is the difference.

Vyāvṛtṭyai: in order to eliminate.

This is the meaning: if there were another substance then the qualifier would be justified for eliminating another self of the same kind; however, by the absence of something different from the Self, there is never something which can be eliminated. Therefore, (they are) indicators of the Self; not qualifiers, nor attributes.

By the śruti also, “*One Consciousness, one alone and devoid of attributes*” (Śve. Up. 6.11), the Self is described as being free from attributes.

श्रुत्यैव न ततस्तेषां गुणत्वमुपपद्यते।
उष्णत्वं च प्रकाशश्च यथा वद्वेस्तथात्मनः॥६७७॥
सत्त्वचित्तानन्दतादि स्वरूपमिति निश्चितम्।
अत एव सजातीयविजातीयादिलक्षणः॥६७८॥
भेदो न विद्यते वस्तुन्यद्वितीये परात्मनि।
प्रपञ्चस्यापवादेन विजातीयकृता भिदा॥६७९॥

नेष्यते तत्प्रकारं ते वक्ष्यामि शृणु सादरम्।

Therefore, by the śruti alone, their being attributes is not possible. Like heat and light of fire; so too, Existence, Consciousness and Bliss are the nature of the Self: it is determined thus. Therefore, in the non-dual Supreme Self, the Reality, differences characterised by being of the same or a different kind indeed do not exist.

By negation of creation, differences created by that which is different is not accepted. I will describe that methodology to you; listen with reverence. 677-9.

Since the Self is explained as void of attributes by the śruti, therefore Existence, Consciousness and Bliss are established not to be attributes (of the Self). By the word ‘ādī’, changeless-ness, unattached nature and actionless-ness should be understood.

Parātmani: in the inner Self, in the supreme infinite reality.

Sajātīyavijātīyādīlakṣaṇaḥ: by the word ‘ādī’, *svagata* (difference within) is indicated. That whose indicators begin with *sajātīya* and *vijātīya*: those differences.

“There is no diversity here whatsoever” (*Kaṭha Up. 2.4.11*), “oh dear one, in the beginning this was Existence alone, One alone without a second” (*Ch. Up. 6.2.1*), “That is Truth. That is the Self. Thou art That” (*6.8.7*): thus all differences are refuted. So also, “he who sees as though there is difference here goes from death to death” (*Kaṭha Up. 2.4.10*): there is criticism of the one who sees the difference.

Nirākaraṇena: by its refutation, by understanding its falsity.

Vijātīyakṛtā: done/created by an object which is of different kind.

Na iṣyate: it is not accepted.

Te: to you.

Negation

अहेर्गुणविवर्तस्य गुणमात्रस्य वस्तुतः॥६८०॥

विवर्तस्यास्य जगतः सन्मात्रत्वेन दर्शनम्।

अपवाद इति प्राहुरद्वैतब्रह्मदर्शिनः॥६८१॥

Negation is, for a snake which is the appearance of a rope, the true vision of the rope alone; it is the vision of this illusory world as mere Existence. So say those who know the non-dual infinite reality. 680-1.

Guṇamātrasya: of a rope alone; its vision takes place.

Sanmātratvena: as Brahma alone.

Advaitabrahmadarśinaḥ: those whose nature it is to see Brahma which is non-dual as their own Self. “That which has proceeded (i.e. appeared) in two ways is (what is to

be called) ‘dvīta’ and (therefore) the nature of it is described as ‘dvaita’, duality. (And) by rejecting (or negating) that (the existence/happening of that in the case of the Self) the (real) thing, viz. the inner self is mentioned (to be) ‘advaita’.” (BUBV 4.3.186). Where duality does not exist is *advaita*; that is the Self: this is the meaning of the verse.

“That which is only an apparent modification is called ‘vivarta’; thus, Brahman’s existence as (something) different without undergoing modification is ‘vivarta’.

‘Apavāda’ is the teaching that the reality in all that is not real is Existence. In this section, by negation of that which is not real, i.e. ignorance etc., the creation, (it is understood) as Existence alone: this is *apavāda*.

Seeing the absence of the effect’s existence separate from its cause itself is *apavāda*; that is shown by the action of dissolution in seventeen verses.

व्युत्क्रमेण तदुत्पत्तेर्द्रष्टव्यं सूक्ष्मबुद्धिभिः।

प्रतीतस्यास्य जगतः सन्मात्रत्वं सुयुक्तिभिः॥६८२॥

By the inverted order of its creation, the (nature) of this experienced world as nothing but Existence should be known by those with subtle intellects and good reasoning. 682.

Sūkṣmabuddhibhiḥ: by thinkers of the Truth, experts in the means of knowledge.

Tadutpatteḥ: of the creation of the world.

Vyutkrameṇa: by the reverse, the inverted order.

Just as a pot’s nature is clay, because it is an effect of that (clay), in the same way earth is nothing but water, water is nothing but fire. By the sūtra, “(At dissolution the elements are) indeed (withdrawn into Brahman) in the reverse order from that (of creation); and this is reasonable.” (BS 2.3.14). The order of dissolution should be the inverse of the order of creation; just as the order in which one has ascended stairs; one descends in the opposite order to that. Therefore, that which is born from earth and water, having passed the time of sustenance, would go to water; water, being born from fire, would go to fire. Thus, in sequence, the subtle and subtler: everything which is an effect, merges in the supreme cause which is supremely subtle: Brahman. And as per the smṛti, “the end of the world comes about thus, oh divine saint: earth, the basis of the world, is dissolved in water; water dissolves in fire; fire gets absorbed in air; air dissolves in space and that (space) in the unmanifest; the unmanifest is completed dissolved in the partless puruṣa, oh learned one” (VP. 6.4.11.35).

चतुर्विधं स्थूलशरीरजातं

तद्भोज्यमन्नादि तदाश्रयादि।

**ब्रह्माण्डमेतत्सकलं स्थविष्ठ -
मीक्षेत पञ्चीकृतभूतमात्रम्॥६८३॥**

The four types (of being) born from the gross body; their food; their support: all this is the grossest. The universe should be seen as the grossified elements alone. 683.

Sthūlaśarīrajātam: born from the gross body. Born from the womb, egg, moisture, and the earth.

Tadbhojyam annādi: the food for the four types of bodies.

Tadāśrayādi: the support etc. for those bodies and the food.

Sthaviṣṭham: supremely gross.

Brahmāṇḍam: of the nature of the fourteen worlds.

**यत्कार्यरूपेण यदीक्ष्यते त -
तन्मात्रमेवात्र विचार्यमाणे।
मृत्कार्यभूतं कलशादि सम्य -
ग्विचारितं सन्न मृदो विभिद्यते॥६८४॥**

Whatever is seen as in the form of an effect, when thought over, is nothing but that (cause). That which is the effect of clay like a pot etc., being properly enquired into, does not differ from clay. 684.

Yatkāryarūpeṇa: the effect of which (the cause); in that form.

Atra: in this subject.

Tanmātrameva: it is experienced as nothing but the cause.

By the śruti, "modification has speech alone as its support and is in name only; clay alone is real" (Ch. Up, 6.1.4).

**अन्तर्बहिश्चापि मृदेव दृश्यते
मृदो न भिन्नं कलशादि किञ्चन।
ग्रीवादिमद्यत्कलशं तदित्थं
न वाच्यमेतच्च मृदेव नान्यत्॥६८५॥**

There is no pot etc. other than clay; inside and outside (the pot), only clay is seen. That pot which has a shell-like neck is only clay; nothing else should be said thus. 685.

It is said - "See the cause in the effect; then negate the effect; thereafter, negate the causal status (of the cause); the muni becomes what remains" (Aparokṣānubhūti, 139).

स्वरूपतस्तत्कलशादिनाम्ना
मृदेव मूढैरभिधीयते ततः।
नाम्नो हि भेदो न तु वस्तुभेदः
प्रदृश्यते तत्र विचार्यमाणे॥६८६॥

Therefore, that which is clay by nature is referred to by the name 'pot' etc. by foolish people. Upon enquiry, the difference is by name alone. There is no real difference seen. 686.

Since this is the case, therefore...

Tatra: in that subject.

तस्माद्धि कार्यं न कदापि भिन्नं
स्वकारणादस्ति यतस्ततोऽङ्ग।
यद्भौतिकं सर्वमिदं तथैव
तद्भूतमात्रं न ततोऽपि भिन्नम्॥६८७॥

Therefore, oh pleasant one, the effect is never different from its own cause from which it is (produced). Therefore, that which is all this, the material (universe) is the elements alone, also not different from that (its own cause). 687.

Aṅga: pleasant one.

Bhinnam: separate.

Yadbhautikam: the effect of the five great elements.

The non-separateness of the effect from the cause is with the vision of enquiry into the Truth; not with the vision of capability of performing actions/functions.

तच्चापि पञ्चीकृतभूतजातं
शब्दादिभिः स्वस्वगुणैश्च सार्धम्।
वपूंषि सूक्ष्माणि च सर्वमेत -
द्भवत्यपञ्चीकृतभूतमात्रम्॥६८८॥

That (the gross body) is also born from the grossified elements, along with their own qualities of sound etc.; the subtle bodies and all this is nothing but the ungrossified five elements. 688.

Tatpañcīkṛtabhūtajātam: born/arisen from the grossified five elements; the effect of the grossified five elements.

तदप्यपञ्चीकृतभूतजातं
रजस्तमःसत्त्वगुणैश्च सार्धम्।
अव्यक्तमात्रं भवति स्वरूपतः
साभासमव्यक्तमिदं स्वयं च॥६८९॥

That also the (effect of) five ungrossified elements, together with the *guṇas* of *sattva*, *rajas* and *taṃas*, by nature is nothing but the unmanifest. This unmanifest itself has the reflection (of consciousness). 689.

Avyaktamātram: nothing but the original ignorance.

Avyaktam: of the nature of the three *guṇas*.

Sābhāsam: it is endowed with the reflection of consciousness.

आधारभूतं यदखण्डमाद्यं
शुद्धं परं ब्रह्म सदैकरूपम्।
सन्मात्रमेवास्त्यथ नो विकल्पः
सतः परं केवलमेव वस्तु॥६९०॥

That which is of the form of support, unbroken, the first, pure, always of one form, nothing but Existence, is one alone, supreme Brahma indeed.

Therefore, one should not imagine there is anything greater than Existence.

690.

The fourfold collection of gross bodies is the abode of experience for individuals; their objects of experience, food and drink; their support, the fourteen worlds; this entire creation which exists as the abode of all these is nothing but the grossified elements as the cause. Together with the objects of sound etc., the grossified great elements and also the whole collection of subtle bodies: that is nothing but the ungrossified elements as the cause. So too, together with the qualities of *sattva* etc., these ungrossified (elements) are nothing but consciousness conditioned by original ignorance which exists as the cause. This is said.

Since, of the whole world, with itself predominant, Brahma alone is the intelligent cause; with its own conditioning predominant, Brahma alone is the apparent material cause; on the other hand, primordial ignorance is the changing material (cause). Therefore, everything, at all times, is nothing but consciousness conditioned by primordial ignorance. In reality, however, the pure, supreme Brahma alone is. This is established: “*all this duality that is nothing but māyā is but non-duality in reality*” (*Mā. Kā 1.17*).

Akhaṇḍam: unlimited.

Ādyam: the cause of time also.

Śuddham: free from defects.

Sadā: at all times.

Ekarūpam: not falling (from its nature), constant, unchanging.

Param: other, different.

Vastu: object, thing.

Manyness in Brahma should not be accepted, even in a dream.

एकश्चन्द्रः सद्वितीयो यथा स्या -

दृष्टेर्दोषादेव पुंसस्तथैकम्।

ब्रह्मास्त्येतद्बुद्धिदोषेण नाना

दोषे नष्टे भाति वस्त्वेकमेव॥६९१॥

Just as one moon appears to have a second due to a defect in a man's vision, in the same way, this Brahma is one; even so, with a defect of the intellect, 'many' appears. When the defect is destroyed, one Reality alone (shines forth). 691.

Buddhidoṣeṇa: with the defect of ignorance, attachment, hatred etc.

रज्जोः स्वरूपाधिगमे न सर्पधी

रज्ज्वां विलीना तु यथा तथैव।

**ब्रह्मावगत्या तु जगत्प्रतीति -
स्तत्रैव लीना तु सह भ्रमेण॥६९२॥**

Just as, when the nature of the rope is known then there is no thought of a snake, but that dissolves in the rope; in the same way, with the knowledge of Brahma, the experience of the world along with delusion is dissolved there itself. 692.

Svarūpādhigame: knowledge of the nature; in that.

Rajivām: in the rope, that thought of the snake.

Jagatpratītiḥ: the experience of the world, the notion of reality.

**भ्रान्त्योदितद्वैतमतिप्रशान्त्या
सदैकमेवास्ति सदाद्वितीयम्।
ततो विजातीयकृतोऽत्र भेदो
न विद्यते ब्रह्मणि निर्विकल्पे॥६९३॥**

The ever non-dual Brahma, by a quieting of the notion of duality that arises from delusion, ever (Existence) one alone is. Therefore, in Brahma which is devoid of differences, the difference created by something other does not exist. 693.

In non-dual Brahma which is devoid of differences, the differences of the individual, world and God are all refuted; because they arise from delusion, their falsity is established. With two verses He explains, together with an example, that duality arises from delusion.

Sadā: at all times, always.

Bhrāntyā: by superimposition.

All duality is born of delusion, because it is seen/known, like the dream world.

Nirvikalpe: in the Supreme.

Vijātiyakṛtaḥ: created by the inert universe.

Why does the inert creation not exist? The creation of the world from Brahma is heard of in the Upaniṣads. Here also, this has all been expounded at length: the creation of the ungrossified five great elements, then the five-fold grossification of the elements, then the creation from the five great grossified elements. It is true; however, this is not the ultimate highest reality, but that where nothing is born. Since the world is accepted as real by all people due to a lack of thinking, therefore in the Upaniṣads the methodology of creation is explained.

यदास्त्युपाधिस्तदभिन्न आत्मा
तदा सजातीय इवावभाति।
स्वप्रार्थवत्तस्य मृषात्मकत्वा -
तदप्रतीतौ स्वयमेष आत्मा।
ब्रह्मैक्यतामेति पृथङ् न भाति
ततः सजातीयकृतो न भेदः॥६९४॥

When the conditioning is present, then the Self which is not different appears as though it has similarities (with something). Since, like the object in a dream, it is false by nature, when it is not experienced then the Self alone remains as nothing other than Brahma. It does not appear separately, therefore the difference created by something similar also does not exist. 694.

Upādhi: the conditioning of the inner instrument.

Subtlety, knowledge and being the innermost, the nature of both the inner instrument and the Self shines like duality of a similar kind.

Svapnārthavat: like the object of a dream.

Apratītau: when it is dissolved in deep sleep.

Brahmaikyātām eti: It attains its own non-dual nature; attains itself.

By these two verses, the differences of a similar and different kind are refuted in Brahma. Now, He negates the internal difference also.

There, with the example of space, He negates the internal difference -

घटाभावे घटाकाशो महाकाशो यथा तथा।
उपाध्यभावे त्वात्मैष स्वयं ब्रह्मैव केवलम्॥६९५॥
पूर्ण एव सदाकाशो घटे सत्यप्यसत्यपि।
नित्यपूर्णस्य नभसो विच्छेदः केन सिध्यति॥६९६॥

Just as in the absence of a pot, the pot-space is total space; in the same way, in the absence of the conditioning, this Self indeed is Brahma alone. 695.

Whether the pot is there or not there, space is ever complete. With what is the separation of the ever-complete space established? 696.

Upādhi-abhāve: in deep sleep, due to the dissolution of the inner instrument; in the state of concentration or at the time of liberation while living, due to the ascertainment of the falsity of the inner instrument.

The ascertainment of falsity of all the not-Self: that alone is indicated by the word, 'absence of conditioning'.

That which appears as though limited, that is the unchanging Witness, the Self, the unlimited Brahma.

Ghaṭe sati: even when there is transaction in the form of having a name, the capacity to be used meaningfully in speech, availability for taking/letting go and the ability to perform action.

Asati api: even in the absence of name and form.

Nityapūrṇasya: of the great, unlimited, the infinite.

It is not possible to create a difference in (total) space with anything.

Explaining that differences are born of delusion and are transactional but not ultimate, He clarifies again with two examples.

**अच्छिन्नश्छिन्नवद्भाति पामराणां घटादिना।
ग्रामक्षेत्राद्यवधिभिर्भिन्नेव वसुधा यथा॥६९७॥
तथैव परमं ब्रह्म महतां च महत्तमम्।
परिच्छिन्नमिवाभाति भ्रान्त्या कल्पितवस्तुना॥६९८॥**

As the unlimited (space) appears limited by a pot etc. to foolish people, as earth (appears) separated by the boundaries of a village, field etc.; in the same way, the greatest of the great and supreme Brahma appears as though limited by delusory imagined objects. 697-8.

Acchinnaḥ: uninterrupted, without boundaries; space.

Grāmakṣetrādyavadhibhiḥ: home and town etc. are indicated by the word 'ādī'. By the boundaries of those beginning with the village, field etc.

Ābhāti: it is experienced.

**तस्माद्ब्रह्मात्मनोर्भेदः कल्पितो न तु वास्तवः।
अत एव मुहुः श्रुत्याप्येकत्वं प्रतिपाद्यते॥६९९॥**

Therefore, the difference between Brahma and the individual is imagined; it is not real. For that reason alone, oneness is repeatedly taught by the śruti also. 699.

Brahmātmanoḥ: of the individual self and the supreme self.

Just as in the endless ocean, waves, foam and bubbles; and also, in the sea, such usage of words is applied. In the same way in Brahma, the differences of individuals and of *Īśvara* is only in the usage of words; there is no real difference between them. Everything is the extension of name and form in the ocean. *"all this is indeed Brahma (Ch. Up. 3.14.1), "This brāhmaṇa, this kṣatriya, these worlds, these gods, these vedas, these beings and this all are only the Self" (Br. Up. 2.4.6).*

Ekatvam: oneness of the individual and Brahma.

How? That is said - that form of the individual which is established by ignorance; the cause of agency and enjoyer-ship; defiled by the defects of attachment and hatred; not absolute, and united with countless problems - by dissolution of that, its opposite is taught which is free from distinctions of *brāhmaṇa*, *kṣatriya* etc.; which has the qualities of being free from sin etc.; the nature of the Self that is free from *saṃsāra*, the supreme Lord. Like the rope etc. (is revealed) by dissolution of the snake etc. By such śrutis as, *"thou art That" (Ch. Up. 6.8.7), "he is different from me and I am different from him", (he) does not know" (Br. Up. 1.4.10).*

The separate nature of the individual and the supreme Self is stated in the Vedas, *"by performing action indeed, here" (Īśa Up. 2).* And in the Karmakāṇḍa, *"one who desires heaven should perform the Jyotiṣtoma sacrifice, one who desires animals should perform the Citrā sacrifice", "one who desires rain should perform the Kāṛī sacrifice".* By such statements, the individual is shown to have desire, and in the methods of *upāsana*, prayer and entreaty is shown. How is the individual's nature as Brahma, unlimited and free from desire, possible? It is said - before right knowledge, that which is taught in the śrutis is not absolute but like the difference between the total space and pot space, it is secondary. As in, 'he cooks rice', by the future usage. Therefore, indeed, many-ness is criticised.

ब्रह्मात्मनोस्तत्त्वमसीत्यद्वयत्वोपपत्तये।

प्रत्यक्षादिविरोधेन वाच्ययोर्नोपयुज्यते।

तत्त्वम्पदार्थयोरैक्यं लक्ष्ययोरेव सिध्यति॥७००॥

For the understanding of non-duality of Brahma and the self, 'That you are Brahma' being contradictory to direct perception etc., the direct meanings are not applicable. Oneness is established only in the implied meanings of the words 'That' and 'you'. 700.

Brahmātmanoḥ: of Brahma and the individual.

Advayatvopapattaye: for the sake of knowledge of non-duality, non-difference.

Pratyakṣādivirodhena: by contradiction with the means of knowledge of direct perception etc.

Now, enquiry into the great statement, '*That you are*', *akhaṇḍākāra-vṛtti*, the practice of *samādhi*, meditation, the degrees of knowledge, the differences between the three states, liberation while living, liberation beyond the body, and showing gratitude: these (following) sections begin.

शिष्य उवाच

स्यात्तत्त्वम्पदयोः स्वामिन्नर्थः कतिविधो मतः।

पदयोः को नु वाच्यार्थो लक्ष्यार्थ उभयोश्च कः॥७०१॥

वाच्यैकत्वविवक्षायां विरोधः कः प्रतीयते।

लक्ष्यार्थयोरभिन्नत्वे स कथं विनिवर्तते॥७०२॥

The disciple said,

Oh master, how many meanings of the words '*That*' and '*You*' are accepted?

What is the direct meaning and implied meaning of both words? 701.

What contradiction is encountered when oneness is spoken of by the direct meanings, and how does that disappear when the implied meanings are not different? 702.

Vācyaikatvavivakṣāyām: in the desire to speak of the oneness of the direct meaning (of the two words).

Saḥ: that contradiction.

एकत्वकथने का वा लक्षणान्नोररीकृता।

एतत्सर्वं करुणया सम्यक्त्वं प्रतिपादय॥७०३॥

Here, in the description of oneness, which indicator is accepted? Kindly explain all of this clearly. 703.

Atra: here, in the great statement, '*tat tvam asi*'.

Ekatvakathane: in the description of oneness of the individual and the supreme Self.

Arīkṛtā: accepted.

A refutation of the *Prasaṅkhyāna* doctrine

'Liberation is not achieved by action': this was earlier explained at length. Using the method of *adhyāropa-apavāda*, the Guru explained that everything is Brahma, and also the oneness between the individual and the infinite Reality. Before enquiry into the great statement, this should be considered. Does direct knowledge of the Self take

place only by the great statements such as '*tat tvam asi*'? Or by *prasaṅkhyāna*, the practice of repetition of words together with (the application of) logic?

If asked, why *prasaṅkhyāna*? It is said -

1. Even someone who knows the meaning of the statement does not understand clearly when it is spoken once. Therefore, another supplementary practice of thinking about the statement and examining it with logic will be required.
2. Since oneness of the Self is not understood by merely listening to the statement; since there is no direct realisation, *niyoga* (implementation means *prasaṅkhyāna*) must be done to make firm the oneness of Brahma and the self.
3. The direct thought in the form of agent and experiencer etc. negates the knowledge 'I am Existence', therefore *prasaṅkhyāna* should be done to eliminate the defects.
4. Freedom from sorrow is not found in any person by merely listening to the meaning of the statement. Even those who have performed *śravaṇa* of Vedānta are found to experience *saṃsāra* as they did previously. If anyone is seen to be free from sorrow, it is inferred that the practice of *prasaṅkhyāna* was carried out by them in previous births.
5. If injunction (to perform *prasaṅkhyānam*) is not accepted for someone who knows the meaning of the statement at once, then our customs of the *paramahansa* stage of life would not be enjoined by the scripture; that would be undesirable.

Therefore, *prasaṅkhyānam* should be practised.

The principles of Vedānta are introduced here.

1. 'Existence alone am I; I am Existence alone. I am ever-pure, -enlightened, -free': if such immediate knowledge would not take place by the great statements of Vedānta, then why would the śruti, solicitous and desiring the wellbeing of her child like a mother, make it heard again and again? The result of immediate knowledge is gained by the elimination of superimposed suffering, like the elimination of suffering of the tenth (man), or like the notion of a snake in a rope. Those who, without respecting the authority of '*tat tvam asi*' etc., seek to know through another (means), they would know the (sense of) taste with their eyes (as the means, which is not possible).
2. Liberation is not achieved through action because it is ever-attained. That which is attained through action is described at length in the *karma kāṇḍa*, not in the *upaniṣads*. One should practise *śravaṇa* along with control of the mind etc. for strengthening the oneness of Brahma and the self.
3. If, like the thought, 'I am Brahma', the thoughts 'I am the agent' and 'I am the experiencer' also exist, then they must be given up with effort since they are the product of ignorance.
4. For those endowed with the fourfold qualification, all ignorance is eliminated merely by *śravaṇa* of the statement, and the knowledge, 'I am not the body',

takes place. Then pleasure and pain do not touch (them); how, then, can there be the projection of *saṃsāra*?

5. That which was said, viz. 'if injunction is not accepted, then the customs of the *paramahansa* stage of life would not be enjoined by the scripture': that is also illogical. For discerning the meaning of the word 'you', the śruti points out the renunciation of all actions and also the wealth of other means, "*having become tranquil, controlled, withdrawn, possessed of forbearance, and concentrated, (one) sees the self in the self*" (*Br. Up. 4.4.23*). Renunciation, pointed out by the śruti as '*uparati*', exists as a means to Self-knowledge; nowhere is activity required for it by injunction. However, in the seeker-stage, by uninterrupted practice over a long time of the *āśrama* duties in the form of withdrawal, the qualities of tranquillity etc., and of the divine wealth, there is continuation due to impressions alone; therefore, there is no room for behaving as one likes. Thus, everything which was asked is without defect by the answers.

Ascertaining the meaning of the words 'That' and 'You'

श्रीगुरुवाच -

शृणुष्ववहितो विद्वन् अद्य ते फलितं तपः।

वाक्यार्थश्रुतिमात्रेण सम्यग्ज्ञानं भविष्यति॥७०४॥

यावन्न तत्त्वम्पदयोरर्थः सम्यग्विचार्यते।

तावदेव नृणां बन्धो मृत्युसंसारलक्षणः॥७०५॥

The preceptor said -

Oh, learned one, listen attentively. Today your austerity has borne fruit. Proper knowledge will take place merely by listening to the meaning of the great statement. 704.

As long as the meaning of the words '*That*' and '*you*' are not properly investigated, so long does the bondage of death which characterises *saṃsāra* remain for human beings. 705.

Vidvan: knower of grammar, logic and *mīmāṃsā*, endowed with qualifications, who has renounced all action.

Avahitaḥ: being careful.

Phalitam: became fruitful.

Vākyārthaśrutimātreṇa: by mere *śravaṇam* of the meaning of the statement, not by any other action, independent of *mananam* and *nididhyāsanam*.

Or, having practised *mananam* and *nididhyāsanam* as limbs (secondary) since *śravaṇam* is primary, proper knowledge will take place by merely listening to the meaning of the statement.

“He who sees as though there is difference here, goes from death to death” (Kaṭha Up. 2.4.11), “after being born again and again, that very multitude of beings merges” (BG 8.19), “those who are desirous of pleasures attain the state of coming and going” (BG 9.21), “repeated birth, repeated death” (Bhaja Govindam, 21). By such śrutis and smṛtis the nature of bondage is clarified as the wheel of saṃsāra, going between this world and others.

अवस्था सच्चिदानन्दाखण्डैकरसरूपिणी।

मोक्षः सिध्यति वाक्यार्थापरोक्षज्ञानतः सताम्॥७०६॥

For noble people, the state of liberation, whose unchanging form is of unbroken Existence, Consciousness, and Bliss, is achieved by the immediate knowledge of the meaning of the statement. 706.

Vākyārthaparokṣajñānataḥ: due to the immediate knowledge of the meaning of the great statement, ‘That you are’.

Saccidānandākhaṇḍaīkarasarūpiṇī: whose unchanging form is Existence, Consciousness, Bliss and unbroken.

वाक्यार्थ एव ज्ञातव्यो मुमुक्षोर्भवमुक्तये।

तस्मादवहितो भूत्वा शृणु वक्ष्ये समासतः॥७०७॥

For liberation from saṃsāra, the meaning of the statement should be known by the seeker of liberation. Therefore, listen attentively, I will explain in brief. 707.

Avahitaḥ: careful, attentive.

Samāsataḥ: in brief.

For the attainment of liberation, the goal of life, destruction of ignorance must be done; that is achieved by knowledge of the meaning of the statement. The teaching of the meaning of the statement cannot take place without *anvaya-vyatireka*. In a proper manner, having done *anvaya-vyatireka* in the meaning of the words ‘That’ and ‘you’, understanding of the statement will take place. One without dispassion does not have the desire to eliminate saṃsāra; one whose cravings are not eliminated does not have the desire for liberation; one who does not have the desire for liberation will not approach a preceptor; without that, there will not be śravaṇa of the statement. Oh disciple, in order to gain knowledge of the meaning of the statement, having deliberated upon the meaning of the words ‘That’ and ‘you’, know their oneness. Having known (it), ascertain it.

अर्था बहुविधाः प्रोक्ता वाक्यानां पण्डितोत्तमैः।

वाच्यलक्ष्यादिभेदेन प्रस्तुतं श्रूयतां त्वया॥७०८॥

The meanings of the statements have been spoken of in many ways, with the use of differences in the direct meaning, indirect meaning etc., by those who are learned and best. Listen to that which was introduced by you. 708.

Paṇḍitottamaiḥ: by those who are learned in the scriptures and who are the best, endowed with all qualities.

Bahuvīdhā: in countless ways.

By the word ‘*ādi*’, the difference in the suggested meaning should be included.

Prastutam tvayā: which was introduced by you in the form of a question.

वाक्ये तत्त्वमसीत्यत्र विद्यते यत्पदत्रयम्।

तत्रादौ विद्यमानस्य तत्पदस्य निगद्यते॥७०९॥

In this statement, ‘*That you are*’, there are three words. First, the word ‘*That*’ is mentioned. 709.

Tatpadasya: the meaning of the word ‘*That*’.

Contradiction in the direct meaning

शास्त्रार्थकोविदैरर्थो वाच्यो लक्ष्य इति द्विधा।

वाच्यार्थं ते प्रवक्ष्यामि पण्डितैर्य उदीरितः॥७१०॥

The meaning is said to be twofold: direct and implied, by learned experts in the meaning of the scriptures. I will first tell you the direct meaning as explained by the learned. 710.

Śāstrārthakovidaiḥ: by those who are experienced, proficient in the ultimate import of the scriptures.

Vācyaḥ: gained by the direct interpretation.

Lakṣyaḥ: gained by the implied interpretation.

समष्टिरूपमज्ञानं साभासं सत्त्वबृंहितम्।

वियदादिविराडन्तं स्वकार्येण समन्वितम्॥७११॥

चैतन्यं तदवच्छिन्नं सत्यज्ञानादिलक्षणम्।

सर्वज्ञत्वेश्वरत्वान्तर्यामित्वादिगुणैर्युतम्॥७१२॥

जगत्स्रष्टृत्वपातृत्वसंहर्तृत्वादिधर्मकम्।

सर्वात्मना भासमानं यदमेयं गुणैश्च तत्॥७१३॥

अव्यक्तमपरं ब्रह्म वाच्यार्थ इति कथ्यते।

Whose form is the totality; ignorance with the reflection of consciousness; filled with *sattva*; beginning with space, up to *virāṭ*; endowed with its own effect; consciousness, conditioned by that; indicated as 'Existence', 'Knowledge' etc.; endowed with the qualities of omniscience, Lordship, inner-controller, etc.; with creation, protection and destruction of the world; appearing as the self of all; that which is immeasurable by its qualities; unmanifest, the 'lower' Brahman: that is described as the direct meaning. 711-713.

Samaṣṭirūpaṃ: the gross and subtle totality itself is the form.

Ajñānaṃ: the cause; because the gross and the subtle are its effect, it (the effect) is included within the cause, ignorance.

Sābhāsam: together with the reflection of consciousness.

Sattvabhṛmhitam: filled with *sattva*.

Svakāryeṇa samanvitam: endowed/united with the gross and subtle creation.

Tadavacchinnaṃ: conditioned/qualified by that ignorance.

Yutam: joined/together with.

Ameyaṃ: not capable of being measured.

Aparaṃ: together with conditioning.

Vāchyārtha: meaning gained by the direct interpretation.

The word 'ādī' in '*satyajñānādīlakṣaṇam*' indicates 'infinite': the inherent nature of Brahma, pure consciousness. The word 'ādī' in '*sarvajñatveśvaratvāntaryāmitvādiguṇairyutam*' indicates (its) nature as the giver of results of action: the secondary nature of Brahma. '*Jagatsraṣṭṛtvapāṭṛtvasaṃhartṛtvādidharmakam*' indicates that is the cause of creation, sustenance and dissolution of the world. By śrutis such as, "Brahman is truth, knowledge and infinite" (*Tai. Up. 2.1.1*), "this is the Lord of all; He is omniscient; He is the inner director; He is the source of all; He is verily the place of origin and dissolution of all beings" (*Mā. Up. 6*), "that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge" (*Tai. Up. 3.1*).

नीलमुत्पलमित्यत्र यथा वाक्यार्थसङ्गतिः॥७१४॥

तथा तत्त्वमसीत्यत्र नास्ति वाक्यार्थसङ्गतिः।
पटाद्व्यावर्तते नील उत्पलेन विशेषितः॥७१५॥
शौक्याद्व्यावर्तते नीलेनोत्पलं तु विशेषितम्।
इत्थमन्योन्यभेदस्य व्यावर्तकतया तयोः॥७१६॥
विशेषणविशेष्यत्वसंसर्गस्येतरस्य वा।
वाक्यार्थत्वे प्रमाणान्तरविरोधो न विद्यते॥७१७॥

In ‘*That you are*’, there is no coherence in the meaning of the statement as there is in the sentence, ‘*blue lotus*’. ‘Blue’, qualified by ‘lotus’ is distinguished from a cloth; the lotus, qualified by ‘blue’, is distinguished from white. In this way, there is no contradiction with any other means of knowledge in the meaning of the statement, by either the connection of qualifier-qualified through their mutual elimination of differences, or by the other (relationship of quality and substance). 714-717.

Here, in this statement (‘*blue lotus*’), there is coherence in the meaning of the statement; there is no such coherence in the meaning of the statement ‘*That you are*’. The quality blue, being qualified by the lotus-substance, is distinguished from a (blue) cloth. A lotus, being qualified by ‘blue’, is distinguished from the quality of white etc. In this way, there is no contradiction from any other means of knowledge in the meaning of the statement, either by the relationship of qualifier and qualified through their mutual elimination of differences; or by the other relationship, of quality and substance. Why? As the direct meaning of both (words) reside in one substance, the sentence is meaningful.

Here, this is said -

The definition of a word is ‘a group of letters’. ‘A group of words which have expectancy, contiguity and consistency is a sentence’: this is the definition of a sentence. The sentence beginning, ‘an old bull’ does not produce an experience of the connection between the word-meanings, because it merely appears to be a statement (without any meaning). That is - “an old bull standing in the doorway, with a blanket and sandal, sings auspicious songs. A woman who desires a son asks him, ‘oh king, what is the price of garlic in the salt mine’.”

According to Vedantins, who believe in *abhihitānvayavāda*, in the sentence, ‘Devadatta! Bring the black cow with a white stick’: the meaning is of the connection, through the mutual fulfilment of expectancy and consistency of the word-meanings, which are endowed with meaning indicated by the words.

**अतः सङ्गच्छते सम्यग्वाक्यार्थो बाधवर्जितः।
एवं तत्त्वमसीत्यत्र वाक्यार्थो न समञ्जसः॥७१८॥**

Therefore, the proper meaning of the statement is obtained when it is free from contradiction. . The meaning of the statement ‘ That you are’ is not proper in the same way (as the other). 718.

Vākyārthaḥ: of the statement, ‘blue lotus’.

In the statement ‘blue lotus’, either by taking the sentence-meaning wherein each word is qualified and associated with a qualifier (without elimination of other objects) or both words mutually qualifying each other, there will be no contradiction with any other means of knowledge and thus the meaning of the sentence is proper. In this case, blueness and lotus-ness are both residing in the same locus. In case of the *mahavākya*, due to the contradiction with the direct means of knowledge, the oneness of the direct meaning of the two words (‘*tat*’ and ‘*tvam*’) is not proper.

That is explained with three verses. ‘That’ is not a qualifier of ‘you’, nor ‘you’ of ‘That’, since -

**तदर्थस्य परोक्षत्वादिविशिष्टचितेरपि।
त्वमर्थस्यापरोक्षत्वादिविशिष्टचितेरपि॥७१९॥
तथैवान्योन्यभेदस्य व्यावर्तकतया तयोः।
विशेषणविशेष्यस्य संसर्गस्येतरस्य वा॥७२०॥
वाक्यार्थत्वे विरोधोऽस्ति प्रत्यक्षादिकृतस्ततः।
सङ्गच्छते न वाक्यार्थस्तद्विरोधं च वच्मि ते॥७२१॥**

Between the meaning of ‘That’: consciousness qualified by remoteness etc., and the meaning of ‘you’: consciousness qualified by direct-ness etc., and also by negation of their mutual difference, there is contradiction with the means of knowledge of direct perception etc. in the meaning of the statement, with the connection of qualifier-qualified, or the other. Therefore, the meaning of the sentence is not consistent; I will tell you about that contradiction. 719-721.

Parokṣatvādiviśiṣṭaciteḥ: of consciousness united with/qualified by remoteness and non-duality.

Aparokṣatvādiviśiṣṭaciteḥ: of consciousness united with/qualified by direct-ness and having duality.

Samśargasya: of the connection.

Tadvirodham: the manner of contradiction.

But I have heard -

“Grammatical coordination, the relation of the qualification and the qualified, the relation of the implication and the implied - these are the relations applicable to the [two] words, their meanings, and the word-meanings and the inward Self.” (NS. 3.3).

Between the words, grammatical coordination; between the word-meanings, qualification and qualified; between the Self and the implication, the implied and the implication. Thus, by three connections when the unbroken meaning is to be understood, why is the qualifier-qualified relation negated? One should not doubt thus, because it is accepted only indirectly as assisting in (establishing) the unbroken meaning. How? That is said - when oneness is pointed out through grammatical coordination or qualifier-qualified, having recognised the impossibility in that meaning and then by letting go of the contradictory aspects and accepting the uncontradicted pure consciousness that exists in all, the connection of qualifier-qualified is helpful due to accepting the unbroken sentence-meaning of one essence.

That is said in Saṃkṣepa Śārīraka -

³⁴By the wise people, the sequence of understanding an entity without any conditionings or attributes has been prescribed as follows; it should be known by all.

1. The two words are understood to have the same locus.
2. The relationship between the two words is understood as the qualifier and the qualified.
3. On arising of the contradiction in understanding the unconditioned entity, the implied meaning of the words should be taken.

In this verse, the first step means the knowledge that arises by listening to both the words simultaneously. The partial understanding of the sentence is to produce the knowledge essential for the main purport. Then an attempt to understand the direct meaning of the sentence with the qualifier and qualified to reveal oneness, which will result in contradiction. Due to the impossibility of the knowledge of oneness (by earlier attempts), through the implied meaning, the purport is understood to be in the unqualified or unconditioned entity.

The grammatical coordination of words (sāmānādhikaranyam) is of four types, as described by Śrī Gaṅgādharendra Sarasvatī -

³⁵ by negation, by superimposition, through qualifier and primary.

³⁴ “सामानाधिकरण्यमत्र भवति प्राथम्यभागव्ययः

पश्चादेव विशेषणोत्तरतया पश्चाद्विरोधोद्भवः।

उत्पन्ने च विरोधे एकरसके वस्तुन्यखण्डार्थधीः

सर्वैरेव ततः पदैरयमिह ज्ञेयः क्रमः सूरिभिः॥”

³⁵ “बाधाऽध्यासविशेषणैक्यविषयं नाम्नोश्चतुर्धा मतं

As regards the statement 'That you are', not the first - the śruti would become useless in its efforts and characterised by activity void of any goal of human life. If Brahma is negated, there would be no liberation. If the individual is negated, there would be no seeker of liberation.

Not the second - as in "*the mind is to be meditated on as Brahman*" (Ch. Up. 3.18.1), "*O Gautama, man is indeed the fire*" (5.7.1) etc., here, meditation is not taught, therefore superimposition should not be taken. Meditation is activity of the mind; since it has a particular result and since it is impermanent, it (this statement) is not intended for meditation. In the knowledge of oneness of the individual and Brahma, "*one should meditate upon it only as the (supreme) Self*" (Br. Up. 1.4.7), "*should be reflected on and meditated upon*" (2.4.5): here, by pointing out 'seeing', since the means are enjoined, the injunction is solely for the sake of knowing the Self; meditation is not enjoined independently.

Not the third - as in, 'blue lotus', 'man with a stick', etc. Since they are overrun by contradictory qualities like transmigratory nature and being free from transmigration, their identity is not possible. Therefore, one is forced to accept the existence of primary grammatical coordination of the viewpoint of oneness.

He shows the manner of contradiction -

सर्वेशत्वस्वतन्त्रत्वसर्वज्ञत्वादिभिर्गुणैः।

सर्वोत्तमः सत्यकामः सत्यसङ्कल्प ईश्वरः॥७२२॥

तत्पदार्थस्त्वमर्थस्तु किञ्चिज्ज्ञो दुःखजीवनः।

संसार्ययं तद्गतिको जीवः प्राकृतलक्षणः॥७२३॥

The meaning of the word 'That' is *Īśvara*, whose desire and resolve are true, (endowed with) the most superior qualities of all: lordship over all, independence and omniscience. The meaning of the word 'you' is the individual who knows little; whose life is sorrow; who attains what *Īśvara* gives; who is characterised by *prakṛti*; a transmigratory being. 722-723.

Tadgatikaḥ: whose destination is given by *Īśvara*, him.

Prākṛtalakṣaṇaḥ: whose indicator is of *prakṛti*, him. Or, who is under the control of *prakṛti* in taking food, recreation, sleeping, clothing; the one who identifies with the gross and subtle bodies composed of the five great elements.

सामानाधिकरण्यमाद्यमिह न व्यर्थोदयमा स्याच्छ्रुतिः।

ध्यानाद्यश्रवणादनित्यफलतादोषाच्च नाऽध्यासधीः

तादात्म्यं न विरुद्धयोरिति बलाद्वस्त्वैक्यपक्षस्थितिः॥" (स्वा. सि. २.३८)

**कथमेकत्वमनयोर्घटते विपरीतयोः।
प्रत्यक्षेण विरोधोऽयमुभयोरुपलभ्यते॥७२४॥**

How can there be oneness between these two which are contradictory? The contradiction between them is directly available. 724.

Viparīṭayoranayor. Between the two, the individual and Īśvara, the meanings of the word ‘you’ and ‘That’. The contradiction between the two is demonstrated through an example. With regards to ‘knowing little’ and omniscience, it is like a glow-worm and the sun, because one has extremely limited illumination and the other’s illumination is unlimited. In terms of being ruled and rulership, the contradiction is like that between a servant and a king. Regarding the tiny portion of bliss and Supreme bliss, it is like a well and the ocean. With respect to pervasiveness or existing in one place and being present everywhere, the contradiction is like that between an atom and Mount Meru.

**विरुद्धधर्माक्रान्ततत्वात्परस्परविलक्षणौ।
जीवेशौ वद्वितुहिनाविव शब्दार्थतोऽपि च॥७२५॥
प्रत्यक्षादिविरोधः स्यादित्यैक्ये तयोः परित्यक्ते।
श्रुतिवचनविरोधो भवति महान्स्मृतिवचनविरोधश्च॥७२६॥**

Like fire and ice, the individual and Īśvara are mutually different due to being overcome by contradictory qualities. Due to their direct meanings, there is contradiction with the means of direct perception etc. If their oneness is rejected (due to that) then there will be great contradiction with the words of the śruti and the smṛti. 725-726.

Viruddhadharmākrāntatvāt: due to being overcome by contradictory/opposing qualities.

Jīveśau: as previously shown, they exist.

If one abandons the *mahāvākya* due to contradiction with the means of direct perception etc., then (there will be a great contradiction...).

When the direct meanings of the words are seen to contradict each other, then without abandoning the statement, the implied meaning should be accepted: this is the connection.

Where is the contradiction in the śruti and smṛti? It is said - “Consciousness is Brahman. Through this Self that is Consciousness, he ascended higher up from this world, and getting all desires fulfilled in that heavenly world, he became immortal” (Ai.

Up. 3.1.3-4), “He who knows that Brahman as existing in the intellect which is lodged in the supreme space in the heart, enjoys, in identification with the all-knowing Brahman, all desirable things simultaneously” (Tai. Up. 2.1.1), “the knower of the Self crosses grief” (Ch. Up. 7.1.3), “the knower of Brahman becomes Brahman indeed”. Thus, in all Vedas, it is revealed that the absolute elimination of sorrow and the attainment of supreme bliss is only by knowledge of the oneness of the individual and the infinite reality. In the smṛtis also - *I am the Self, o Guḍākeśa, seated in the hearts of all beings* (BG 10.20), “*know Me as the knower of the field in all fields, o Bhārata*” (BG 13.2), “*and I dwell in the heart of all*” (15.15), “*the Self abiding in all beings and all beings in the Self*” (6.29). Thus, propounding oneness, they show its result as firmness in wisdom, supreme devotion, existing beyond the three *guṇas* and perfection in meditation. If the oneness of the individual and the infinite reality is rejected, there would be contradiction with them also.

The words of the śruti should be accepted for this reason also -

**श्रुत्याप्येकत्वमनयोस्तात्पर्येण निगद्यते।
मुहुस्तत्त्वमसीत्यस्मादङ्गीकार्यं श्रुतेर्वचः॥७२७॥**

Their oneness is also declared by the śruti as the ultimate import. Due to this, the repeated words of the śruti, ‘That you are’, should be accepted. 727.

“But there is not that second entity” (Br. Up. 4.3.23), “fear comes only from a second entity” (1.4.2), “there is no diversity here whatsoever” (Kaṭha Up. 2.4.11), “(when one) creates the slightest difference, he is smitten with fear” (Tai. Up. 2.7.1), “this all is only the Self” (Br. Up. 2.4.6), “he who sees as though there is difference here goes from death to death” (Kaṭha Up. 2.4.10). And also, by the smṛti: “realising that all this is Vāsudeva (the innermost Self); such a great soul is very hard to find” (BG 7.19), “I am Hari. All that I behold is Janārdana; cause and effect are from none other than him. The man who knows these truths shall never again experience the afflictions of worldly existence” (VP. 1.22.87).

Anayoḥ: of the individual and the infinite reality.

**वाक्यार्थत्वे विशिष्टस्य संसर्गस्य च वा पुनः।
अयथार्थतया सोऽयं वाक्यार्थो न मतः श्रुतेः॥७२८॥**

Upon enquiry into the meaning of the statement with the relationship of qualifier and qualified or sentence that has a connection (between the words), due to being overcome by mutually contradictory qualities, that meaning is not considered by Śruti. 728.

Viśiṣṭasya: of the relationship of qualifier and qualified, as of the statement ‘blue lotus’ or ‘Devadatta with a stick’.

Samśargasya: of the sentence that has a connection (between the words), ‘Devadatta! Bring the black cow with a white stick’.

Vākyārthatve: upon enquiry into the meaning of the statement.

Punaḥ ayathārthatayā: due to being overcome by mutually contradictory qualities, as shown in previous verses.

Mataḥ: considered.

The qualifier-qualified meaning is manifold; which one is denied? The sense of cause-effect, or quality and one possessing qualities, or parts and the one with parts, or species and individual, or action and one possessing it? It is said - since all meanings are not possible, all the types of qualifier-qualified are refuted. Why? The first doesn’t apply to the meanings of ‘you’ and ‘That’, because consciousness is eternal and unchanging like the gold of an earring. Nor the second, like the blue lotus: according to the logicians, both are substances but according to Vedānta, consciousness is attributeless. Nor the third also, like a village and town, because It is partless. Nor the fourth, like cow-ness and the ‘surabhi’ cow (an individual *paurāṇik* cow): according to logicians, because it is a substance, and due to the absence of species and individual in the word ‘That’, because according to vedānta, consciousness is non-dual. Nor the fifth, because it is actionless like the chariot. Therefore, the qualifier-qualified meaning is not (valid).

What is the result of this *mahāvākya* teaching? The result is the elimination of the knowledge of being qualified for agency and enjoyership in the self, and also the destruction of the connection with action. Upon the knowledge of the Self that is real and one alone without a second, the knowledge of the self as the changing and false individual comes to an end.

(Objection): But - the statement ‘That you are’ is dedicated to *upasanā*, like the statement, ‘*the mind is Brahma, thus*’, and like in the world, the notion of Viṣṇu etc. in images/figures.

(Reply): No; by the use of the word ‘*thus*’ as an obstruction, it being Brahma directly is not indicated. Rather, here, having shown the entry of Existence in this body, the śruti indicates the unconditioned nature of Existence (as the Self).

(Objection): But then is it only a metaphorical expression, like ‘the boy is a lion’.

(Reply): No, because the result of liberation while living indicated by ‘for him, that much alone is the delay’ (*Ch. Up. 6.14.2*) is not possible by knowledge of a metaphor. Nor is it a glorification, like ‘you are Indra’ because the repetition of nine times would be meaningless. Nor is it praise because the limited individual is not the object of *upāsana*. In addition, if, in the sixth chapter of the Chāndogya Upanishad, any other primary statement is found, this would be merely praise as part of that. This is not the case because the ultimate purport of all upaniṣads is in the infinite reality as Self.

Therefore, statements like ‘That you are’ which reveal the unbroken (Self) meaning, which are referring to Brahma that is different from cause and effect, dedicated to expounding that in which the creation does not exist; they teach the oneness of the individual and Brahma through the implied meaning, as in statements like ‘he is this Devadatta’.

How is the non-duality of Brahma established in the sixth chapter? It is said -

**अखण्डैकरसत्वेन वाक्यार्थः श्रुतिसम्मतः।
स्थूलसूक्ष्मप्रपञ्चस्य सन्मात्रत्वं पुनः पुनः॥७२९॥
दर्शयित्वा सुषुप्तौ तद्ब्रह्माभिन्नत्वमात्मनः।
उपपाद्य सदेकत्वं प्रदर्शयितुमिच्छया॥७३०॥
ऐतदात्म्यमिदं सर्वमित्युक्त्यैव सदात्मनोः।
ब्रवीति श्रुतिरेकत्वं ब्रह्मणोऽद्वैतसिद्धये॥७३१॥**

The meaning of the statement is of the non-dual essence; this is the teaching of the śruti. The śruti, repeatedly showing the nature of the gross and subtle creation as nothing but Existence, having established the non-difference of the self with Brahma in deep sleep, with the desire to indicate the oneness with Brahma, speaks of the oneness to establish the non-duality of Brahma by the statement ‘*all this has That as the Self*’. 729-731.

Akhaṇḍaikarasatvena: that which is one, without a second and the essence is ‘*ekarasaḥ*’; that which is unbroken and ‘*ekarasaḥ*’ is ‘*akhaṇḍaikarasah*’. The state of that is ‘*akhaṇḍaikarasatva*’; with that.

Just as, in the statement, ‘he is this Devadatta’, oneness is not possible due to the contradiction between ‘that’ and ‘this’; between the characteristics qualified by that time and place, and this time and place. By giving up the contradictory aspects, one Devadatta alone is indicated. So too, the unbroken Brahma, free from differences of similar, different kind and within itself, is indicated by reciprocal statements ‘I am Brahma; Brahma alone am I’, as in the Kaivalya Upaniṣad, “*subtler than the subtle and eternal - That alone thou art, Thou alone art That*” (16).

“(Thus) vanishes the firehood of fire. All transformation has speech as its basis, and it is in name only. Those which are true are the three colours alone” (Ch. Up 6.4.1), “O dear one, surely the mind is made of food, vital force is made of water, speech is made of fire” (6.5.4).

Suṣuptau: by the etymology of ‘*svapiti*’, “O dear one, when a man is spoken of as, ‘he sleeps’, then he becomes merged in Existence. He attains his own Self” (6.8.1).

Sadekatvaṃ: the oneness with Existence, Brahma.

Sarvam idam aitadātmyam: by this Self, called Existence, this entire world has (that) as the Self. “*That which is this subtle essence, all this has got That as the Self. That is Truth. That is the Self. That Thou art, O Śvetaketu*” (6.8.7).

Advaitasiddhaye: to establish the non-dual (Truth), without a second, free from all differences, void of creation, unborn, free from cause and effect.

Sadātmanoḥ: of the individual and the Supreme Self.

सति प्रपञ्चे जीवे वादैतत्त्वं ब्रह्मणः कुतः। अतस्तयोरखण्डत्वमेकत्वं श्रुतिसम्मतम्॥७३२॥

If creation and the individual exist, how can Brahman be non-dual? Therefore, the oneness and undivided nature of both is accepted by the (means of) śruti.
732.

Kuto Bhavati: How can non-duality of Brahman exist? It does not exist: this is the meaning.

Tayoḥ: of the individual and the Supreme Self.

Śrutisammataṁ: accepted by the śruti.

The Muṇḍaka śruti teaches the oneness of the world and Brahma through conditional case agreement, “*this world is nothing but Brahman, the highest*” (Mu. Up. 2.2.11). The Māṇḍūkya śruti teaches the oneness of the individual and Brahma through unconditional case agreement, in “*this Self is Brahman*” (Mā. Up. 2). By that, it establishes “*Brahman is real. The world is false. The individual is Brahman itself and not different*” (*BrahmaJnanavaliMala*, 20). Therefore, with “*there is no diversity here whatsoever*” (4.4.19), the Bṛhadāraṇyaka śruti also teaches this alone.

विरुद्धांशपरित्यागात्प्रत्यक्षादिर्न बाध्यते। अविरुद्धांशग्रहणात् श्रुत्यापि विरुध्यते॥७३३॥

By giving up the contradictory aspects, direct perception etc. is not negated.

By accepting the non-contradictory aspect, it is not opposing the śruti. 733.

In the statement ‘That you are’, the direct meaning of the word ‘That’ is the collective ignorance together with the reflection; consciousness conditioned by that ignorance, indicated as ‘Real’, ‘Knowledge’ etc. The direct meaning of the word ‘you’ is individual ignorance together with the reflection; consciousness qualified by little knowledge, sorrow, transmigratory nature etc.

Viruddhāṁśaparityāgāt: by giving up the contradictory aspects, the conditionings.

Aviruddhāṁśagrahaṇāt: by grasping the non-contradictory aspect; pure consciousness.

How can the contradictory aspects be given up? They are illusory, as per the śruti, “*modification has speech alone as its support and is in name only*” (Ch. Up. 6.1.4).

Ascertaining the implied meaning

In the statement 'That you are', the proper meaning free from negation is not established by the direct meaning; therefore, the implied (meaning) must be understood.

**लक्षणा ह्युपगन्तव्या ततो वाक्यार्थसिद्धये।
वाक्यार्थानुपपत्त्यैव लक्षणाभ्युपगम्यते॥७३४॥**

Therefore, to establish the meaning of the sentence, implication must be accepted, since the implication is accepted only with the impossibility of the direct meaning. 734.

Vākyārthasiddhaye: to establish, determine the meaning of the statement.

Lakṣaṇā: understanding of implied meaning.

Upagantavyā: should be accepted.

Vācyārthānupapattyā: by the incongruity of the direct meaning.

When I am a seeker of liberation, then as long as I do not have knowledge of the object of the implied meaning of the word 'you', the scriptural statement (That you are) is not fruitful for me; like music for the deaf or sunrise for the blind. 'I do this; I did that; in future, I will act': with such experiences which are dependent upon the direct means of perception; also by the scripture relating to *karma* and *upāsanā* which is of the nature of injunction and prohibition, due to the firm determination of connection with saṃsāra in all three periods of time, such as agency and enjoyer-ship, the doubtless knowledge of my unlimited nature, non-agency, association, and causehood of the world does not arise, even by hundreds of śrutis. Therefore, with logic, to remove the defect of conviction of impropriety in the śruti, knowledge should be acquired: thus, having heard the prayer of the student, the supremely compassionate preceptor describes the implied meaning.

When asked, 'what is *lakṣaṇā*'?

"In case of inconsistency with other means of knowledge in accepting the directly expressed meaning of a word, the meaning connected with what is denoted, directly and clearly intelligible by itself, is called the meaning indirectly expressed."

That is threefold:

1. Completely giving up the direct meaning, the understanding of another meaning connected to it is *jahallakṣaṇā*.
2. Without giving up the direct meaning, the understanding of that which is connected to it is *ajahallakṣaṇā*.
3. By giving up the contradictory aspects of the direct meaning and accepting the non-contradictory aspect which has continuity across the meaning of both

words; the understanding that is connected (to that) is *bhāgalakṣaṇā*; that alone is *jahadajhallakṣaṇā*.

Enquiry into *jahallakṣaṇā*

सम्बन्धानुपपत्त्या च लक्षणेति जगुर्बुधाः।

गङ्गायां घोष इत्यादौ या जहल्लक्षणा मता॥७३५॥

न सा तत्त्वमसीत्यत्र वाक्य एषा प्रवर्तते।

गङ्गाया अपि घोषस्याधाराधेयत्वलक्षणम्॥७३६॥

सर्वो विरुद्धवाक्यार्थस्तत्र प्रत्यक्षतस्ततः।

गङ्गासम्बन्धवत्तीरे लक्षणा सम्प्रवर्तते॥७३७॥

Due to the impossibility of the connection, wise people say that the implication (must be accepted). That which exists in 'the village in the Gaṅgā' etc., is considered to be *jahallakṣaṇā*. This does not exist in the statement, 'That you are'. 'Gaṅgā' and 'village' are characterised as support-supported; directly, the meaning of the sentence is contradictory. Therefore, the implication refers to the bank which is related to the Gaṅgā. 735-737.

Sambandhānupapattyā: due to the contradiction between the words 'That' and 'you'.

Gaṅgāyām: in the flow of the river Bhāgīrathī.

Ghoṣaḥ: dwelling of cowherds.

Why (is it accepted to be *jahallakṣaṇā*)? Since even a town cannot remain in the flow of the river Gaṅgā; what to speak of a small dwelling place of the cowherds?

Tataḥ: therefore.

Why?

तथा तत्त्वमसीत्यत्र चैतन्यैकत्वलक्षणे।

विवक्षिते तु वाक्यार्थेऽपरोक्षत्वादिलक्षणः॥७३८॥

विरुध्यते भागमात्रो न तु सर्वो विरुध्यते।

तस्माज्जहल्लक्षणायाः प्रवृत्तिर्नात्र युज्यते॥७३९॥

In the same way here, in the statement 'That you are', the desired meaning is in consciousness which is indicated by oneness. In the meaning of the statement, only a part of that which is indicated by directness etc. is

contradictory; all is not contradictory. Therefore, here, the use of *jahallakṣaṇā* is not appropriate. 738-739.

Just as in (the sentence) 'the village in the Gaṅgā', the implication refers to the bank which is related to the Gaṅgā (in the same way here....)

Ekatvalakṣaṇe: in the uncontradicted, non-dual, immediate (consciousness), of the form of infinite bliss.

Vivakṣite: in what is meant/intended by the speaker.

If the entire direct meaning of the inert and sentient and their union is given up, the sentence would amount to nothingness due to the absence of another implication of the word meaning related to it. If so, that would be undesired due to contradiction of the association (between the two words) with the word 'as' which indicates Existence alone. Therefore, here, *jahallakṣaṇā* is not appropriate.

**वाच्यार्थस्य तु सर्वस्य त्यागे न फलमीक्ष्यते।
नारिकेलफलस्येव कठिनत्वधिया नृणाम्॥७४०॥**

If the entire meaning of the axiom is given up the result is not seen, just as people (who give up) the coconut fruit with the thought of its hardness. 740.

'Since it is hard (to get to the kernel of the coconut), therefore it should be given up': with this thought.

Phalam: knowledge of oneness of the non-dual Brahma and the Self; by that, the complete elimination of sorrow and attainment of supreme bliss.

Na īkṣyate: Just as the water of the coconut is not attained.

**गङ्गापदं यथा स्वार्थं त्यक्त्वा लक्षयते तटम्।
तत्पदं त्वम्पदं वापि त्यक्त्वा स्वार्थं तथाखिलम्॥७४१॥
तदर्थं वा त्वमर्थं वा यदि लक्षयति स्वयम्।
तदा जहल्लक्षणायाः प्रवृत्तिरुपपद्यते॥७४२॥
न शङ्कनीयमित्यार्यैर्ज्ञातार्थं न हि लक्षणा।
तत्पदं त्वम्पदं वापि श्रूयते च प्रतीयते॥७४३॥**

'Just as having given up its own meaning, the word 'Gaṅgā' indicates the bank, in the same way the word 'That' or even 'you', giving up its own meaning entirely, if it will indicate the meaning of 'That' or 'you', then the usage of *jahallakṣaṇā* is possible'. Wise people should not doubt thus. Since,

in the known meaning, the implication is not (applicable), the word 'That' as well as the word 'you' is heard (from śruti) and known (in 'That you are'). 741-3.

Āryaiḥ: by wise people, thinkers; those of cultured families.

'Having given up its own meaning of consciousness qualified by remoteness etc., the word 'That' may indicate the jīva-consciousness. Or, having given up its own meaning of consciousness qualified by immediateness etc., the word 'you' may indicate consciousness of the supreme Lord': one should not say thus.

Jñātārthe: in the known meaning.

Lakṣaṇā: *jahallakṣaṇā*.

Therefore, by the implication, due to the absence of a need for the meaning of either word to be known by either word, *jahallakṣaṇā* should not be accepted.

Enquiry into *ajahallakṣaṇā*

तदर्थे च कथं तत्र सम्प्रवर्तते लक्षणा।

अत्र शोणो धावतीति वाक्यवन्न प्रवर्तते॥७४४॥

अजहल्लक्षणा वापि सा जहल्लक्षणा यथा।

गुणस्य गमनं लोके विरुद्धं द्रव्यमन्तरा॥७४५॥

There, how can the implication be properly applied in the meaning of 'That'? Here, as in the statement, 'the red runs', the *ajahallakṣaṇā* does not function, just as the *jahallakṣaṇā* (as in 'the village in the Gaṅgā') does not function. In this world the movement of a quality without a substance is contradictory. 744-745.

Tatra: in the statement, 'That you are'.

Tadarthe: in the meaning of the word 'That'.

Sampravartate: may function properly.

Jahallakṣaṇā: in the statement, 'the village in the Gaṅgā'.

Dravyamantaram: giving up the substance.

Guṇasya gamanam: movement of the 'red' quality.

Viruddham: it will be contradictory; it is not seen.

अतस्तमपरित्यज्य तद्गुणाश्रयलक्षणः।

लक्ष्यादिर्लक्ष्यते तत्र लक्षणासौ प्रवर्तते॥७४६॥

Therefore, without giving it up, that which is characterised as the support of the quality is referred as the indicated etc.; this implication functions there.

746.

Tam: that quality, 'red'.

Tadguṇāśrayalakṣaṇaḥ: that indicator which is the support of the attribute/quality; that.

Lakṣyādiḥ: the substance etc. like the horse etc.

The support of a quality and of an action is only a substance.

Lakṣaṇā: *ajahallakṣaṇā*.

Here, without giving up the quality that is the direct meaning, the horse qualified by the red colour, which is the support (of the quality 'red'), is indicated by the word 'red', which indicates the quality.

वाक्ये तत्त्वमसीत्यत्र ब्रह्मात्मैकत्वबोधके।

परोक्षत्वापरोक्षत्वादिविशिष्टचितोर्द्वयोः॥७४७॥

एकत्वरूपवाक्यार्थो विरुद्धांशविवर्जनात्।

न सिध्यति यतस्तस्मान्नाजहल्लक्षणा मता॥७४८॥

Since, in the statement 'That you are', which reveals the oneness of Brahma and the self, the meaning of the statement as oneness is not established by giving up the contradictory aspects of the two, consciousness qualified by remoteness and immediate-ness; therefore, *ajahallakṣaṇā* is not agreed upon.

747-748.

Brahmātmāikatvabodhake: in that which reveals non-difference; which signifies the unbroken meaning.

Parokṣatvāparokṣatvādiviśiṣṭacitoḥ: consciousness qualified by remoteness, the supreme Lord, consciousness qualified by the gross, subtle and causal creation. And consciousness qualified by immediate-ness, the individual, consciousness qualified by the gross, subtle and causal body; of the two.

Ekatvarūpavākyaṛthaḥ: that with the meaning of the statement whose form is oneness alone.

When the direct meaning is not given up, by the operation of *ajahallakṣaṇā* in that which is related to it even if some consciousness or another is indicated, *ajahallakṣaṇā* is not appropriate to be used here. This is because the contradiction is previously established and since the contradiction cannot be resolved, and since the case agreement would be negated if the meaning of the statement is not established as oneness.

The necessity of *bhāgatyāgalakṣaṇā*

तत्पदं त्वम्पदं चापि स्वकीयार्थविरोधिनम्।

अंशं सम्यक्परित्यज्य स्वाविरुद्धांशसंयुतम्॥७४९॥

तदर्थं वा त्वमर्थं वा सम्यग्लक्षयतः स्वयम्।

भागलक्षणया साध्यं किमस्तीति न शङ्क्यताम्॥७५०॥

This is the meaning: the opponent doubts - the word 'That', giving up its own meaning, i.e. the contradictory attribute of remoteness etc., and by not giving up the uncontradictory consciousness aspect, may indicate the meaning of the word 'you': the individual consciousness qualified by knowing little etc. Or, giving up its own meaning, i.e. the contradictory attribute of immediate-ness etc. and by not giving up the uncontradictory consciousness aspect, the word 'you' may indicate the meaning of the word 'That': the Īśvara-consciousness qualified by omniscience etc. What is the reason for both words to indicate pure consciousness by implication? Why should *bhāgalakṣaṇā* be accepted by another method?

This is not well-considered.

अविरुद्धं पदार्थान्तरांशं स्वांशं च तत्कथम्।

एकं पदं लक्षणया संलक्षयितुमर्हति॥७५१॥

How can one word, by implication, indicate a non-contradictory aspect of the meaning of another word as well as its own aspect? 751.

Between the words 'That' and 'you' (how can one word...).

Both implications are not possible with one word. To simultaneously indicate itself by the direct meaning and also the non-contradictory aspect of another word through implication is not possible. Both understandings cannot function at the same time.

पदान्तरेण सिद्धायां पदार्थप्रमितौ स्वतः।

तदर्थप्रत्ययापेक्षा पुनर्लक्षणया कुतः॥७५२॥

When the knowledge of the word-meaning is established by another word, where is the need for the knowledge of that word again through implication?

752.

There is another defect.

Padāntareṇa: either by the word 'That' or 'you'.

Padārthapramitau: the meaning of the word is *padārtha*; knowledge of that is *padārthapramiti*; in that.

Siddhāyām: when it is there.

Tadarthapratyayāpekṣā: the necessity for thought/knowledge of the meaning of that word.

It is not (necessary): this is the meaning.

तस्मात्तत्त्वमसीत्यत्र लक्षणा भागलक्षणा।

वाक्यार्थसत्त्वाखण्डैकरसतासिद्धये मता॥७५३॥

Therefore, in the statement ‘That you are’, to establish the meaning of the statement that is unbroken Existence and one essence, the implication that is accepted is *bhāgalakṣaṇā*. 753.

Vākyārthasattvākhaṇḍaikarasatāsiddhaye: to establish being with existence; indivisible, one, essence in the meaning of the statement

The state of pure Existence is *sattvam*. The state of one essence is *ekarasatā*. That which is undivided Existence and one essence is *sattvākhaṇḍaikarasatā*.

Bhāgalakṣaṇā: *bhāgatyāgalakṣaṇā* or *jahadajahallakṣaṇā*.

To establish the unbroken Reality of one essence, only *bhāgalakṣaṇā* should be accepted.

The nature of *bhāgatyāgalakṣaṇā*

By the rule of remainder, the unbroken meaning of the statement is not established by any implication other than *bhāgatyāga*. Therefore, it alone should be taken; thus, its nature is indicated.

भागं विरुद्धं सन्त्यज्याविरोधो लक्ष्यते यदा।

सा भागलक्षणेत्याहुर्लक्षणज्ञा विचक्षणाः॥७५४॥

Having given up the contradictory part, when the consistency is indicated, that is *bhāgalakṣaṇā*; so say the knowers of the indicator. 754.

Bhāgam: the aspects of the conditionings: omniscience and knowing little, etc., and the reflected consciousness aspect of both.

Vicakṣaṇāḥ: those who instruct (regarding) *dharma* etc. in particular; learned people.

सोऽयं देवदत्त इति वाक्यं वाक्यार्थ एव वा।

देवदत्तैक्यरूपस्ववाक्यार्थानवबोधकम्॥७५५॥

देशकालादिवैशिष्ट्यं विरुद्धांशं निरस्य च।
अविरुद्धं देवदत्तदेहमात्रं स्वलक्षणम्॥७५६॥
भागलक्षणया सम्यगलक्षयत्यनया यथा।
तथा तत्त्वमसीत्यत्र वाक्यं वाक्यार्थ एव वा॥७५७॥
परोक्षत्वापरोक्षत्वादिविशिष्टचितोर्द्वयोः।
एकत्वरूपवाक्यार्थविरुद्धांशमुपस्थितम्॥७५८॥
परोक्षत्वापरोक्षत्वसर्वज्ञत्वादिलक्षणम्।
बुद्ध्यादिस्थूलपर्यन्तमाविद्यकमनात्मकम्॥७५९॥
परित्यज्य विरुद्धांशं शुद्धचैतन्यलक्षणम्।
वस्तु केवलसन्मात्रं निर्विकल्पं निरञ्जनम्।
लक्षयत्यनया सम्यग्भागलक्षणया ततः॥७६०॥

Just as, the statement ‘this is that Devadatta’, or the meaning of the statement, does not reveal the one form of Devadatta that is the meaning of the statement; having negated the contradictory aspect of the particular place and time, the uncontradicted individual Devadatta alone is properly indicated by this *bhāgalakṣaṇā*. So too, here in ‘That you are’, the statement or the meaning of the statement of the two consciousnesses qualified by remoteness and immediate-ness, having given up the contradictory aspects of the meaning of the statement that is of the form of oneness, characterised by remoteness, immediate-ness, omniscience etc., from the intellect to the gross, that which is of the nature of ignorance and the not-self; the non-contradictory aspect that is the reality, characterised by pure Consciousness, that is nothing but Existence, free from change, untainted; that is properly indicated by this *bhāgalakṣaṇā*. 755-760.

Devadattaikyārūpasvavākyaṛthānavabodhakaṃ: in the form of oneness of Devadatta, the obstruction to the meaning of the statement itself; that.

Deśakālādivaiśiṣṭyaṃ: the particularity of the state of place and time.

Vākyaṃ: the collection of words.

Ekatvarūpavākyaṛthaviruddhāmśaṃ: the meaning of the statement which is of the form of oneness; the contradictory aspect of that.

Āvidyakam anātmakam: projected by the original ignorance, superimposed in the Self.

Śuddhacaitanyalakṣaṇam: whose indicator is 'pure' and 'consciousness'.
Kevalasanmātram: nothing but Existence.

Even so, how is there identity between Brahma that is infinite bliss and non-dual, and the inner self-luminous (consciousness)? By the word 'are', when oneness of the self-luminous inner knowledge is described with Brahma which is infinite bliss and non-dual, then by the method of repeated *śravaṇam* (performed) together with *śama* etc., when the non-dual infinite bliss is attained, there will be a cessation of limitation and being with duality. Earlier also, it was said that the Self is of the nature of Existence, Consciousness, Bliss, uncontradicted in three periods of time, of the form of pure Consciousness, self-luminous and of the form of unbroken happiness. In this way, the identity of the words 'That' and 'you' should be accepted through *bhāgalakṣaṇā* alone and not by any other implication because it is impossible for them (to function here). By this *mahāvākya*, the ever-attained nature as Brahma is attained and the ever-abandoned limitation and existing with duality is given up.

Akhandārtha

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम्।
निर्विशेषं निराभासमतादृशमनीदृशम्॥७६१॥
अनिर्देश्यमनाद्यन्तमनन्तं शान्तमच्युतम्।
अप्रतर्क्यमविज्ञेयं निर्गुणं ब्रह्म शिष्यते॥७६२॥

Freed from all conditionings; Existence-Consciousness-Bliss; non-dual;
without distinction; without appearance (of individual etc.); unlike that and
unlike this; undefinable; without beginning and end; infinite; peace;
imperishable; incomprehensible by reason; indiscernible; free from qualities;
Brahma remains. 761-762.

In the statement, 'That you are', Brahma which is pure Consciousness, Existence alone, and complete is well indicated by this *bhāgalakṣaṇā*, therefore.

Nirviśeṣam: all distinctions are completely given up.

Nirābhāsam: void of the appearance of the individual, the world and Īśvara.

Anirdeśyam: cannot be pointed out directly.

Anantam: pervasive.

Apratarkyam: devoid of reason and example.

Avijñeyam: free from *phalavyāpti*.

Free from objects; untouched by ignorance; void of differences within and of a similar or different kind; un-negated; eternal; of unchanging form; undecaying; void of the three types of limitation; separated from connection with all conditionings; known by the mental thought cultivated through *śravaṇa*, *manana* and *nididhyāsana*.

In this way, when, through the method of presence and absence and through the statements such as 'That you are', the word meaning is cleansed from the knower, means and object of knowledge, and from rejection and acceptance; having separated the Self which is not the meaning of any statement, and which, being the witness of all modifications of the intellect, is not contradicted by any other means of knowledge; and having dissolved the not-self; one should know the Self by the indicators of being free from cause and effect. Through the destruction of ignorance, doubt and error, the statements 'That you are' and 'I am Brahma' explain, directly and immediately, like a gooseberry fruit placed in the palm of the hand, that Self which is not known by any other means of knowledge; in which the entire creation of duality of the nature of cause and effect is completely rejected; which is indicated by 'Existence', 'Consciousness', 'Bliss', 'Infinite' etc. This is the principle of all upaniṣads.

In this, some are opposed. By statements like 'That you are', by those who are particular about the explanation of the meaning of the truth as it is, the meaning as described cannot be established because the statements are void of any injunction. And one should not say, 'they are authoritative because they make known that which is unknown'. In the world, the authority of statements which are void of words of injunction and which do not require any other authority is not accepted; like the statement, 'there are five fruits on the bank of the river'. Therefore, the authority of statements like 'That you are' is only acceptable through injunction because injunction does not require any other authority and it is possible for the Veda to have independent authority.

This is not proper thinking. That statement which is a product of human intelligence, whether it is object-focused revealing an existing object or action-focused revealing an action; it is seen to require another authority. Here, in the upaniṣads, since there is no reason for being the product of human intelligence, and because the subject matter is not fit for any other authority, there is even less expectation for another authority. Statements like 'That you are' which are free from words of injunction and are exclusively revealing knowledge are self-evidently authoritative, like the statement which awakens a sleeping man. The nature of the self as Brahma is established through the statement alone, not otherwise. (Because) the Self is of the form of eternal knowledge; it has no requirement for another authority; it is void of the qualities of sound etc.; it is not subject to doubt; it is the illuminator of the means of knowledge also; it is direct and immediate; it is self-luminous; it is not an object of knowledge. Therefore, the authenticity of the *mahāvākyas* is not by giving knowledge as part of an injunction; those statements which reveal that which exists have self-evident authority: this is established.

Since all differences which are created by conditionings are false, the falsity of the contradiction created by that and of manyness, He now reveals.

उपाधिवैशिष्ट्यकृतो विरोधो
ब्रह्मात्मनोरेकतयाधिगत्या।
उपाधिवैशिष्ट्य उदस्यमाने
न कश्चिदप्यस्ति विरोध एतयोः॥७६३॥

There is a difference created by the distinction in the conditioning. When the distinction in the conditioning is destroyed by the knowledge of oneness of the Infinite Reality and the self, there is no difference at all between these two.
763.

Upādhivaiśiṣṭyakṛtaḥ: created by the difference of the conditioning of Brahma and the Self; of the direct meanings of the words 'That' and 'you'.
Virodhaḥ: there is a difference.
'When the cause is destroyed, the effect is destroyed': by this axiom, the resolution of the conflict is established.

तयोरुपाधिश्च विशिष्टता च
तद्धर्मभाक्त्वं च विलक्षणत्वम्।
भ्रान्त्या कृतं सर्वमिदं मृषैव
स्वप्रार्थवज्जाग्रति नैव सत्यम्॥७६४॥

Their partaking of the quality of the conditioning and the distinction, and also their difference; all this is caused by delusion. It is indeed false, like the objects of the dream. This waking is not real. 764.

Tayoḥ: of Brahma and the self.
Taddharmabhāktvam: the quality of the conditioning and the quality of the distinction is *taddharmaḥ*; being the locus of that.
Vilakṣaṇatvam: difference or opposition.
Objects of waking are false because they are experienced like what is experienced in dream. Whatever is experienced is false; so too are these objects of waking experienced and therefore false. Therefore, it is so: it is false because experienced objects are illusory and vice versa.

निद्रासूतशरीरधर्मसुखदुःखादिप्रपञ्चोऽपि वा
जीवेशादिभिदापि वा न च ऋतं कर्तुं क्वचिच्छक्यते।

मायाकल्पितदेशकालजगदीशादिभ्रमस्तादृशः

को भेदोऽस्त्यनयोर्द्वयोस्तु कतमः सत्योऽन्यतः को भवेत्॥७६५॥

The world of joy and sorrow and the quality of the body that are born of sleep; and the difference between the individual and the Lord; they can never be made real. The delusion of place, time, the world and the Lord that is produced by *māyā* is the same. What is the difference between these two? Of the two, which may be real due to another cause? 765.

Jīveśādibhidā api: and the difference between the individual and the Lord, between the implied meanings.

Tādṛśaḥ: in the same way it is false.

Anayoḥ: between the implied meanings of the individual and the Lord.

Kaḥ: which word-meaning.

Satyaḥ: as it is

There is nothing real here. As it was established through logic in the previous verse, so too by the śruti: “in which all phenomena are negated, the peaceful, the auspicious, the non-dual.” (*Mā. Up. 7*), “but there is not that second entity” (*Br. Up. 4.3.23*), “there is no diversity here whatsoever” (*Kaṭha Up. 2.4.11*), “not this, not this” (*Br. Up. 2.3.6*). Thus, they reveal the non-duality of Brahma which is extremely pure and nothing but Existence-Consciousness, and the falsity of the world.

न स्वप्नजागरणयोरुभयोर्विशेषः

सन्दृश्यते क्वचिदपि भ्रमजैर्विकल्पैः।

यद्दृष्टदर्शनमुखैरत एव मिथ्या

स्वप्नो यथा ननु तथैव हि जागरोऽपि॥७६६॥

No distinction whatsoever between dream and waking is recognised due to the differences born of impressions, beginning with the seeing of the seen. Therefore, just as the dream is indeed false, so too is this waking also (false). 766.

Dṛṣṭadarśanamukhaiḥ: seeing of what is seen; those which begin with that; with them. *Bhramajaiḥ*: produced by impressions.

Just as the dream which is born of impressions is seen as the recollection of some impressions from waking due to the force of *karma*; so too, this waking world is the recollection of impressions due to the force of *karma*. There is no difference. Just as in the dream, the mind which is of the form of supreme knowledge, existing as the substratum, projects the appearance of duality in the form of the knower and the

known through *māyā*; in the same way in waking also, the mind which is of the form of Existence projects. Just as in the dream, the known objects of son, friend, wife, palace etc. and also their knower, the knower and means of knowledge etc., both do not exist other than (as) knowledge; so too in waking. (In waking) due to the absence of difference in both states of the supreme that is nothing but Existence-Consciousness, the mind which is projected by *māyā* in the form of impressions projects in the shape of duality. Through the method of presence and absence also, the mind as the cause of the creation is established. When the mind is present, there is duality; in the absence of the mind, duality is absent. Therefore, the absolute reality; the mind, is the cause of duality. When, through practice and dispassion, the mind is negated, the state of no-mind is established; then duality is not perceived.

**अविद्याकार्यतस्तुल्यौ द्वावपि स्वप्नजागरौ।
द्रष्टृदर्शनदृश्यादिकल्पनोभयतः समा॥७६७॥**

Both dream and waking are the same, since they are the effect of ignorance.
The projection of seer, seeing and seen etc. is the same for both. 767.

Dvau api: both states.

By the word '*ādī*', projection of the doer, object and action; projection of the experiencer, experience and experienced; projection of knower, known and knowledge: all these should be understood. One identified with the waking state is '*viśva*' and one identified with the dream state is '*taijasa*': due to ignorance and misunderstanding of the Truth, being bound by the creation of cause and effect. In dream and waking there is (both) lack of knowledge regarding the Truth and erroneous knowledge. Therefore, ignorance of the Truth and knowledge of duality are the same in both states.

**अभाव उभयोः सुप्तौ सर्वैरप्यनुभूयते।
न कश्चिदनयोर्भेदस्तस्मान्मिथ्यात्वमर्हतः॥७६८॥**

In deep sleep, the absence of both is experienced by all. There is no difference between them, therefore they ought to be (understood as) false.
768.

Ubhayor: of waking and dreaming.

Anayor: between waking and dreaming.

In the previous verse, through *anvaya*, the presence of duality when the mind is present was described; now, through *vyatireka*, it is explained that when the mind is absent, duality is absent and there is absence of *saṃsāra*. 'I did not know anything' is the experience of all living beings. Therefore, all *saṃsāra* is also the extension of the

mind. Due to the absence of erroneous knowledge in deep sleep, ignorance is the same in all three states. Ignorance is destroyed through knowledge of the oneness of Brahma and the Self, free from doubt and error. It is said, “*when the individual, sleeping under the influence of beginningless māyā, is awakened then it realises in itself the birthless, sleepless, dreamless and non-dual*” (Mā. Kā. 1.16).

भ्रान्त्या ब्रह्मणि भेदोऽयं सजातीयादिलक्षणः।

कालत्रयेऽपि हे विद्वन् वस्तुतो नैव कश्चन॥७६९॥

Oh learned one, in Brahma there is really no difference whatsoever, caused by delusion and characterised as *sajātīya* etc., in all three periods of time. 769.

Brahma exists as the locus in which there is absolute non-existence of the differences such as *sajātīya* etc. The *saṃsāra* that is *sajātīya* etc. was not, is not, and will not be there in Brahma, the known locus. It is said by the author of the Vārtika, “*on the mere rise of true knowledge generated by the sentence, ‘That thou art’, nescience, along with its effects, was not, is not and will not be*” (BUBSV. 1.184). And by the śrutis, “*oh dear one, in the beginning this was Existence alone, One alone without a second*” (Ch. Up. 6.2.1), “*there is no diversity here whatsoever*” (Kaṭha Up. 2.4.11), “*this is that which has been described as ‘not this, not this’*” (Br. Up. 4.5.15).

यत्र नान्यत्पश्यतीति श्रुतिर्द्वैतं निषेधति।

कल्पितस्य भ्रमाद्भूम्नि मिथ्यात्वावगमाय तत्॥७७०॥

In order to understand the falsity of that which is projected due to delusion in the infinite, the śruti negates duality: “*where one does not see anything else*”. 770.

“*The infinite is that where one does not see anything else, does not hear anything else and does not understand anything else*” (Ch. Up. 7.24.1).

That duality which is experienced (is negated).

That in which one does not see something else to be seen or known by another instrument, and also another seer different from the seen: this indicator of Brahma is sung by the śruti herself. By negating all differences, action, instrument and result are negated; by that, *saṃsāra* along with its root is destroyed, because all differences have their origin in speech alone. This is the ultimate import of the śruti.

The derivation of the word *bhūmā* is explained - *bhūmā* refers to infinitude (*bahu*). In that, using the sutra “*पृथादिभ्य इमनिज्वा*” (5.1.122), the suffix ‘*emanic*’ is applied to words like **pṛthu*, *mṛdu bahu* etc. By the sutra “*बहोर्लोपो भू च बहोः*” (6.4.158), there is disappearance of ‘*bahu*’ and it becomes ‘*bhū*’ and also from ‘*emanic*’, there is

disappearance of 'e' (and 'ic' has 'it' identity so it also disappears). Thus what is arrived at is 'bhū' + 'man' = "bhūman" and its first case singular form (in masculine) is *bhūmā*. (**pṛthu*, *mṛdu*, *mahat*, *patu*, *tanu*, *laghu*, *bahu*, *sādhū*...)

Concluding the knowledge of the impartite meaning with two verses, He explains that Brahma is *avācya* since it is devoid of the causes for the application of words and cannot be subject to transaction; it is not *anirvacanīya*.

यतस्ततो ब्रह्म सदाद्वितीयं
विकल्पशून्यं निरुपाधि निर्मलम्।
निरन्तरानन्दघनं निरीहं
निरास्पदं केवलमेकमेव॥७७१॥
नैवास्ति काचन भिदा न गुणप्रतीति -
नो वाक्प्रवृत्तिरपि वा न मनःप्रवृत्तिः।
यत्केवलं परमशान्तमनन्तमाद्य -
मानन्दमात्रमवभाति सदाद्वितीयम्॥७७२॥

Since (this is so), therefore (Brahma remains as) always without a second; devoid of variety; without conditionings; pure; a mass of bliss; desireless; without support; one alone. There is no difference whatsoever; nor any knowledge of attributes; nor the functioning of the speech or mind (in That). That which is one alone, supreme peace, infinite, the first, bliss alone, ever shines without a second. 771-772.

Yataḥ: since the śruti negates duality.

Nirupādhi: completely free from conditioning.

Nirīhaṃ: free from all desires.

Nirāspadaṃ: since it is established in its own glory, it is without another support.

Eva: Brahma alone remains.

In that Brahma (there is no difference).

Na guṇa pratītiḥ: there is no knowledge of attribute, since it is void of attributes.

"That from which all speech returns along with the mind without reaching it" (*Tai. Up. 2.4*): by this, Brahma is established as *avācya*. *Māyā* is *anirvacanīyā* because it is different from both the real and unreal.

Kevalam: free from the three types of difference.

Anantam: pervasive.

Ādyam: because of the śruti, “*This (self) was verily Brahman at first. It knew only itself as, ‘I am Brahman’*” (*Br. Up. 1.4.10*).

Avabhāti: it shines.

That Brahma you are

That Brahma which is free from differences; in which the creation is absent; attributeless; whose nature is incomparable happiness; which is non-dual; which is indicated by the *mahāvākya*; that, you are. The main teaching has now begun.

**यदिदं परमं सत्यं तत्त्वं सच्चित्सुखात्मकम्।
अजरामरणं नित्यं सत्यमेतद्वचो मम॥७७३॥**

That which is this supreme Truth and essence; whose nature is Existence, Consciousness, Bliss; in which there is no birth or death; eternal; That you are. These words of mine are true. 773.

Tattvam: the essence of statements such as ‘*That you are*’ etc.

Paramam: the best.

**न हि त्वं देहोऽसावसुरपि च वाप्यक्षनिकरो
मनो वा बुद्धिर्वा क्वचिदपि तथाहङ्कृतिरपि।
न चैषां सङ्घातस्त्वमु भवसि विद्वन् शृणु परं
यदेतेषां साक्षी स्फुरणममलं तत्त्वमसि हि॥७७४॥**

You are not this body; nor this *prāṇa*; nor this collection of senses; nor the mind, intellect or ego. Nor are you the assembly of these. Oh intelligent one, listen to the supreme (truth); That you are which is the witness, which is pure and is consciousness. 774.

Dehaḥ: the gross body.

Hi: determine it to be thus.

How? This has all been expounded upon earlier.

The word ‘*hi*’ is for emphasis. Having known the witness to be the Self, ascertain this.

**यज्जायते वस्तु तदेव वर्धते
तदेव मृत्युं समुपैति काले।
जन्मैव ते नास्ति तथैव मृत्यु -**

नस्ति नित्यस्य विभोरजस्य॥७७५॥

That thing which is born grows; the same thing attains death in time. For you who are pervasive and unborn, there is no birth and there is no death. 775.

Ajasya: of that which is free from birth and death; eternal.

Through negating birth and death, I am free from the six modifications; this type of knowledge should be acquired. Birth, death, old age, disease, sorrow etc. do not belong to me, the Self. I am ever unchanging.

य एष देहो जनितः स एव
समेधते नश्यति कर्मयोगात्।
त्वमेतदीयास्वखिलास्ववस्था -
स्ववस्थितः साक्ष्यसि बोधमात्रः॥७७६॥

This body is born due to the conjunction of *karma*; it alone grows and it perishes. You are present in all these states; nothing but knowledge, you are the witness. 776.

Karmayogāt: due to the union, conjunction of *prārabdha karma*.

Naśyati: decays, perishes.

Akhlāsu: in all.

Avasthitaḥ: existing.

Bodhamātraḥ sākṣī: the Self that is knowledge.

यत्स्वप्रकाशमखिलात्मकमासुषुप्ते -
रेकात्मनाहमहमित्यवभाति नित्यम्।
बुद्धेः समस्तविकृतेरविकारि बोद्धु
यद्ब्रह्म तत्त्वमसि केवलबोधमात्रम्॥७७७॥

That which is self-shining, the self of the entire creation including deep sleep; that is always shining as the one self, as 'I, I'. That Brahma you are which is one alone, nothing but consciousness; unchanging consciousness with reference to all modifications of the intellect. 777.

Akṣhīlātmakam: which is the self of the gross, subtle and causal creation; whose form is the moving and non-moving collection of all living beings, beginning with Brahmā up to a blade of grass.

Āsushupteḥ: in all states.

That which is the material (cause) of the universe, through *māyā*, is projected with the qualifiers of omniscience etc. and as the intelligent (cause); that itself is free from all differences and shines directly as the witness, as 'I, I' in the heart-space.

Buddheḥ samastavikṛteḥ avikāri: unchanged compared to the modifications of the intellect: the entire gross, subtle and causal creation.

Boddhṛ: nothing but knowledge, consciousness.

Iti: ascertain this (as the truth).

**स्वात्मन्यनस्तमयसंविदि कल्पितस्य
व्योमादिसर्वजगतः प्रददाति सत्ताम्।
स्फूर्तिं स्वकीयमहसा वितनोति साक्षा -
द्यद्ब्रह्म तत्त्वमसि केवलबोधमात्रम्॥७७८॥**

That Brahma which bestows Existence on the entire world beginning with space, that is projected in one's Self, that is uninterrupted consciousness; which spreads consciousness by its own brilliance; which is nothing but homogenous knowledge; That you are. 778.

Svātmani: the witness which is consciousness alone.

Anastamayasaṁvidi: consciousness which is perishing is *astamayaṁ samvid*; which is not that is *anastamayaṁ samvid*. Uninterrupted consciousness; in that.

Kalpitasya: of that which is shining as an appearance.

Like mountains stand, or like the sun makes the day, so too (That spreads consciousness)...

Tatkevalabodhamātram: that which is free from all differences and which, by nature, is nothing but knowledge; of the form of consciousness.

Sākṣāt: direct, immediate.

By the *śrutis*, "there cannot be any absence of the sight of the seer, since the latter is imperishable" (*Bṛ. Up. 4.3.23*), "that Brahman which is immediate and direct - the self that is within all" (*3.4.1*).

There, uninterrupted consciousness is 'the knowledge of the knower', and also the knower of the known': both are proper. The knowledge of the knower, i.e. the witness; or the witness-consciousness of the thoughts of the intellect. It remains before creation, and after dissolution also, it is the same; indestructible and of the form of Existence.

सम्यक्समाधिनिरतैर्विमलान्तरङ्गे
साक्षादवेक्ष्य निजतत्त्वमपारसौख्यम्।
सन्तुष्यते परमहंसकुलैरजस्रं
यद्ब्रह्म तत्त्वमसि केवलबोधमात्रम्॥७७९॥

In the extremely pure mind, having known that Brahma directly, the supreme ascetics who are reveling in *samādhi* are ever-contented; that Truth which is one's own Self; which is endless happiness; which is free from difference and nothing but knowledge; That you are. 779.

Samādhinirataiḥ: by those whose minds which are fixed in the Self; reveling and immersed in the absorbed state of the mind.

Paramahaṁsakulaiḥ: who is supreme and a discerning one, who sees the difference between the real and the illusory; by the groups of them.

Apārasaukhyam: one's own nature as infinite bliss; unending bliss.

Nijatattvam: the truth that is one's own self.

Vimalāntaraṅge: the inner instrument which is extremely pure, void of the impurity of likes and dislikes; in that, in the cave of the intellect.

Sākṣāt: directly.

Āvekṣya: having known.

Ajasram: continuously.

Kevalabodhamātram: one's own nature of infinite bliss.

“He rejoices, having obtained that which is the cause of delight” (Kāṭha Up. 1.2.13), “eternal peace is for those - and not for others - who are discriminating and who realise in their hearts Him who - being one, the controller, and the inner Self of all - makes a single form multifarious” (2.5.12), “through their knowledge, the discriminating people realise that Self as existing in its fullness everywhere - the Self that shines surpassingly as blissfulness and immortality” (Mu. Up. 2.2.7). Such śrutis indicate that which *paramahaṁsas* attain. And also, the śruti “this is its highest world, this is its highest bliss; all other beings live on a particle of this very bliss” (Br. Up. 4.3.32) describes the nature of the Self as supreme bliss.

अन्तर्बहिः स्वयमखण्डितमेकरूप -
मारोपितार्थवदुदञ्चति मूढबुद्धेः।
मृत्स्नादिवद्विगतविक्रियमात्मवेद्यं
यद्ब्रह्म तत्त्वमसि केवलबोधमात्रम्॥७८०॥

That Brahma which is within and without; undivided, of one form; for ignorant people it is experienced as something superimposed. That is pure, like a crystal; free from modification, known by itself; nothing but knowledge without differences. That you are. 780.

Even though (changeless)...

Akhaṇḍitam: without parts; unlimited; pervading all, like space.

Ekarūpam: unchanging, without form, since undivided pervading within and without; since it is pervasive (it is) without form, therefore unchanging.

Even so, *āropitārthavat*: like an object which is projected, superimposed.

Udāñcati: it rises; it shines; it is experienced.

Mṛtsnādivat: pure, like a crystal.

Vigatavikriyaṃ: from which all modifications are gone.

Ātmavedyaṃ: known by itself, since it is self-luminous; of the form of experience; that alone ought to be known.

Think in this way repeatedly: this is the intention.

श्रुत्युक्तमव्ययमनन्तमनादिमध्य -

मव्यक्तमक्षरमनाश्रयमप्रमेयम्।

आनन्दसद्घनमनामयमद्वितीयं

यद्ब्रह्म तत्त्वमसि केवलबोधमात्रम्॥७८१॥

That Brahman which is described by the śruti as indestructible; without beginning, middle or end; unmanifest; undecaying; without support; unknowable; a mass of bliss-existence; free from disease; non-dual; nothing but knowledge; That you are. 781.

Avyayam: void of destruction.

Akṣaram: ever of one form.

Anāśrayaṃ: it being the substratum of of all including primordial ignorance.

Aprameyaṃ: imperceptible by all means of knowledge.

Ānandasadghanaṃ: bliss and nothing but existence.

Kevalabodhamātram: nothing but knowledge.

So too, the śrutis, “The unthinkable, the unmanifest, the one of endless forms, the ever-auspicious, the peaceful, the immortal, the origin of the very creator, the one without a beginning, a middle and an end, the only one, the all-pervading, the Knowledge-Bliss, the formless and the wonderful” (Kai. Up. 6), “imperishable, supreme Brahman”, “this great, endless, infinite Reality is only homogeneous Intelligence” (Br. Up. 2.4.12).

In the smṛtis also, “This Self is said to be unmanifest, imponderable and immutable” (BG. 2.25), “Eternal, all-pervasive, stable, immovable and everlasting it It” (24),

“Unborn, eternal and everlasting, this ancient One” (20), “know Me as the knower of the field in all fields, o Bhārata” (13.2). Thus, such indicators of the Self in Brahma are described in order to make firm the nature of the Self.

शरीरतद्योगतदीयधर्मा -
द्यारोपणं भ्रान्तिवशात्त्वदीयम्।
न वस्तुतः किञ्चिदतस्त्वजस्त्वं
मृत्योर्भयं क्वास्ति तवासि पूर्णः॥७८२॥

The superimposition of this body of yours, its connection (with the Self) and its qualities is due to delusion. In reality, there is nothing; therefore, you are unborn and infinite. Where is fear of death for you? 782.

Tvadīyaṃ: this, of yours.

Śarīratadyogatadīyadharmādyāropaṇaṃ: the body and its connection with the Self; the qualities of the body such as caste, stage in life, state of life; their superimposition in the Self, as described in the section on superimposition, the notion of that in what is not that, erroneous knowledge.

Na kiñcit: there is nothing, because nothing exists other than the Self.

By your nature you are Brahma; you are not this I-thought with the reflection of consciousness, the individual.

यद्यदृष्टं भ्रान्तिमत्या स्वदृष्ट्या
तत्तत्सम्यग्वस्तुदृष्ट्या त्वमेव।
त्वत्तो नान्यद्वस्तु किञ्चित्तु लोके
कस्माद्भीतिस्ते भवेदद्वयस्य॥७८३॥

Whatever is seen through one's own erroneous vision, all that, through the proper vision of Truth, is you alone. There is nothing other than you in this world. What can cause fear for you, who are non-dual? 783.

Bhrāntimatya svadrṣṭyā Dṛṣṭaṃ: with erroneous knowledge, seeing self-hood in the not-self and giving reality to the world.

Samyagvastudṛṣṭyā: after knowledge of the oneness of Brahma and the self which takes place through the teaching of the *mahāvākya*.

Tvam eva: you alone are in three periods of time, being the material of the entire creation; you alone appear as various names and forms; you alone are the giver of existence and consciousness to everything that is not the self.

Anyadvastu loke: in the fourteen worlds, something that is 'not-self' (is not).

Advayasya: of that which is one alone without a second.

You are Brahma that is without fear.

By śrutis such as, “*whenever an aspirant is fearlessly established... he reaches the state of fearlessness.*” (*Tai. Up. 2.7.1*), “*you have attained the fearless (Brahman), o Janaka*” (*Br. Up. 4.2.4*).

पश्यतस्त्वहमेवेदं सर्वमित्यात्मनाखिलम्।

भयं स्याद्विदुषः कस्मात्स्वस्मात् भयमिष्यते॥७८४॥

‘I am all this’: for the wise person who sees everything as oneself in this way, what can cause fear? One cannot be afraid of oneself. 784.

Idam sarvam: beginning with Brahmā up to a blade of grass; the world which has ignorance as its material cause; the seen creation; the field in the form of the decaying and undecaying *puruṣa*; of the nature of cause and effect; represented by the *aśvattha* tree.

Ātmanā: by one’s own form.

“*This brāhmaṇa, this kṣatriya, these worlds, these gods, these beings and this all are only the Self*” (*Br. Up. 2.4.6*), “*He alone is all that was, and all that will be, the Eternal*” (*Kai. Up. 9*), “*He is Brahmā, He is Śiva, He is Indra, He is the immutable, the supreme, the self-luminous. He alone is Viṣṇu, He is prāṇa, He is time and fire. He is the moon*” (8). Such śrutis show the nature of the Self as the self of all.

For the learned one who knows all this as his own self what can cause fear?

तस्मात्त्वमभयं नित्यं केवलानन्दलक्षणम्।

निष्कलं निष्क्रियं शान्तं ब्रह्मैवासि सदाद्यम्॥७८५॥

Therefore, you are fearless, eternal, without differences; characterised by bliss; partless; actionless; peace; ever non-dual. You are Brahma alone. 785.

The meaning is clear.

Having spoken thus, the teacher once again gives the teaching of the *mahāvākya*, ‘That you are’, to the student.

ज्ञातृज्ञानज्ञेयविहीनं ज्ञातुरभिन्नं ज्ञानमखण्डम्।

ज्ञेयाज्ञेयत्वादिविमुक्तं शुद्धं बुद्धं तत्त्वमसि त्वम्॥७८६॥

You are Truth which is devoid of knower, knowledge and known; non-different from the knower; undivided knowledge; free from the known and the unknown; pure, enlightened. 786.

Jñātṛjñānājñeyavihīnam: free from the 'triad'.

Jñātuḥ abhinnaṃ: not different from the witness; since the knower has no independent existence.

Jñānam akhaṇḍam: existence, knowledge, bliss; without cause and effect.

"It is said to be neither existent nor non-existent" (BG. 13.12), "That is different from the known and above the unknown" (Ke. Up. 1.4).

Ascertain thus.

अन्तःप्रज्ञत्वादिविकल्पैरस्पृष्टं यत्तद्दृशिमात्रम्।

सत्तामात्रं समरसमेकं शुद्धं बुद्धं तत्त्वमसि त्वम्॥७८७॥

That which is untouched by the variations of consciousness of the internal world etc., that is nothing but consciousness; nothing but existence; of one form; One; pure; enlightened. That you are Truth. 787.

Antaḥprajñatvādivikalpaiḥ: with all the variations of the I-thought with the reflection of consciousness, or the identification with the state; consciousness qualified by the state of waking etc., consciousness of the internal world, the dreamer; also, consciousness of the external world, the waker; mass of consciousness, the deep sleeper.

Asprṣṭam: untouched/untainted.

Dṛśimātraṃ: nothing but consciousness.

Samarasaṃ: always of one form; unchanging; not fallen (from its own nature).

Ekaṃ: Brahma; without a second.

Ascertain thus.

सर्वाकारं सर्वमसर्वं सर्वनिषेधावधिभूतं यत्।

सत्यं शाश्वतमेकमनन्तं शुद्धं बुद्धं तत्त्वमसि त्वम्॥७८८॥

That whose form is all; which is all forms; different from all; the limit of all negation; real, eternal, one, infinite, pure, enlightened; that Truth, you are. 788.

Sarvākāraṃ: whose form is all, that.

Sarvaṃ: which is all forms, being the material cause of all.

Asarvaṃ: different from all; different from creation; all this is pervaded by Brahma which is free from qualifiers and it appears as though different from Brahma. Just as a substance with form or the sun is pervaded by sight; it has gained the state of being grasped by the eyes. In the same way, everything is pervaded within and without, from

all directions, by consciousness; it is of that form. “O dear one, all these beings have Existence as their root. Existence is their abode. Existence is their support” (Ch. Up. 6.8.4), “Salutations to that Truth from which all beings shine forth, in which all have their existence and where alone they attain dissolution” (Yo. Vā. 1.1.1). The Self is all forms as per the śruti and smṛti. Even so, the relationship of pervaded and pervading or support and supported does not exist here because it is not true, and because for seekers of liberation who see duality, there is the absence of liberation and contradiction with the śruti which teaches non-duality.

Sarvaṇiṣedhāvadhibhūtaṃ: “now, therefore, the specification: ‘not this, not this’” (Br. Up. 2.3.6), “not existent, nor non-existent, nor existent and non-existent”.

By the śruti, “there is no diversity here whatsoever” (Kaṭha Up. 2.4.11), there is a complete absence of creation along with its cause, ignorance, in that which is partless, actionless, unattached, eternal, unsupported, unqualified, attributeless, changeless, formless, and devoid of creation.

That Brahma you are, ascertain thus.

**नित्यानन्दाखण्डैकरसं निष्कलमक्रियमस्तविकारम्।
प्रत्यगभिन्नं परमव्यक्तं शुद्धं बुद्धं तत्त्वमसि त्वम्॥७८९॥**

That you are Truth which is of one essence that is eternal, unbroken bliss;
partless; actionless; changeless; innermost; supreme; unmanifest; pure;
enlightened. 789.

Nityānandākhaṇḍaīkarasaṃ: existence, infinite and unlimited: devoid of the limitation of space, time and objects; the same, which cannot be discarded.

Niṣkalaṃ: without division.

Akriyam astavikāram: changeless, due to being actionless.

Pratyagabhinnaṃ: direct, immediate.

Paraṃ: superior to the supreme, *hiraṇyagarbha*. “There is nothing higher than the *Puruṣa*. He is the culmination. He is the highest goal.” (Kaṭha Up. 1.3.11).

Avyaktaṃ: *avācya* since it is devoid of the causes for the application of words.

That Brahma you are ascertain thus.

**त्वं प्रत्यस्ताशेषविशेषं व्योमेवान्तर्बहिरपि पूर्णम्।
ब्रह्मानन्दं परमद्वैतं शुद्धं बुद्धं तत्त्वमसि त्वम्॥७९०॥**

You are free from all qualifiers; which is within and outside like space, infinite;
The bliss of Brahma, supreme, non-dual, pure, enlightened, that Truth you
are. 790.

Pratyastāśeṣaviśeṣaṃ: from which all qualifiers have been thrown off; that unqualified (truth).

Pūrṇaṃ: "that is without and within, indeed without birth" (*Mu. Up. 2.1.2*).

Param advaitaṃ: the fourth; without a second.

That Brahma you are, ascertain thus.

ब्रह्मैवाहमहं ब्रह्म निर्गुणं निर्विकल्पकम्।
इत्येवाखण्डया वृत्त्या तिष्ठ ब्रह्मणि निष्क्रिये॥७९१॥

Remain in actionless Brahma with the *akhaṇḍa-vṛtti*, 'Brahma alone is me; I am Brahma, attributeless, free from differences. 791.

Vṛttyā: by the *akhaṇḍākāra-vṛtti* which will be spoken of.

अखण्डामेवैतां घटितपरमानन्दलहरीं
परिध्वस्तद्वैतप्रमितिममलां वृत्तिमनिशम्।
अमुञ्चानः स्वात्मन्यनुपमसुखे ब्रह्मणि परे
रमस्व प्रारब्धं क्षपय सुखवृत्त्या त्वमनया॥७९२॥

Not giving up this unbroken thought, in which there are waves of supreme bliss; by which knowledge of duality is utterly destroyed, which is pure, revel in incomparable happiness; in yourself; in the supreme Brahma, day and night.

Cast off *prārabdha* by this thought. 792.

Ghaṭītaparamānandalaharīm: in which waves of supreme are components; that.

Paridhvastadvaitapramitim: by which knowledge of duality is destroyed from all sides; devoid of all transactions of duality.

Vṛttim: *akhaṇḍākāravṛtti*.

Amuñcānaḥ: one who does not give up the thought; you.

Aniśam: constantly.

ब्रह्मानन्दरसास्वादतत्परेणैव चेतसा।
समाधिनिष्ठितो भूत्वा तिष्ठ विद्वन्सदा मुने॥७९३॥

Oh intelligent one, having gained abidance in *samādhi* with a mind that is full of the taste of the nectarian bliss of Brahman, oh sage, always remain (abiding in Brahman). 793.

Since, after (gaining) the four-fold qualification, having approached the preceptor as enjoined, preceded with the renunciation of all actions; having gained knowledge of the word-meanings of 'That' and 'you' by the rule of deliberate superimposition and negation; you heard knowledge of their oneness through *jahadajahallakṣaṇā*; therefore, you are wise. Oh *brahman*.

Brahmānandarasāsvādatatpareṇa: being full of the taste of nectar of the bliss of Brahma; with that.

Samādhiniṣṭhitaḥ: absorbed.

Tiṣṭha: be established in Brahma.

Just as the mind does not become attached to objects once again, absorption of mind is possible only for one who has extreme dispassion. So too, abidance in Brahma (which is) abidance in knowledge of Brahma; the thought of Brahma that is not mixed with any other thought: that is only for the one who is absorbed in Brahma, whose mind is well-placed. Only for that person is the purpose of the study of Vedānta fulfilled; not for anyone else. Therefore, for the attainment of this, greater effort should be put forth, carefully.

It is said in the Vājasaneyaka, "*The intelligent seeker of Brahman, after knowing about the Self alone, should strive for realisation. He should not reflect on many words, for it is exhausting to the vocal organ*" (4.4.21). There, the *dhīraḥ* is a discriminative person. Having acquired abidance in Brahma, he desires to be Brahma. That person, having known (*vijñāya*) the Self as it is well-known in the upaniṣads, "*that puruṣa of the upaniṣad, I ask (of)*" (*Bṛ. Up. 3.9.26*): having known it first through the teaching of the *ācārya* and the scriptures, thereafter he should gain knowledge (*prajñāṃ*). The subject of the teaching of the scripture and *ācārya*; culminating in the immediate experience; which brings a complete end to the desire to know Brahma, (that knowledge). He should not dwell upon or think of those words (*bahūn śabdān*) which reveal *karma* and *upāsanā*; nor which teach poetry, logic and literature; nor the statements of the limbs of the Veda. That study of the scriptures of duality causes particular sorrows and troubles; this is established by the experience of all people. Therefore, that is taught here also by the preceptor. With this, the section of 'That Brahma you are' is concluded.

शिष्य उवाच

अखण्डाख्या वृत्तिरेषा वाक्यार्थश्रुतिमात्रतः।

श्रोतुः सञ्जायते किं वा क्रियान्तरमपेक्षते॥७९४॥

समाधिः कः कतिविधस्तत्सिद्धेः किमु साधनम्।

समाधेरन्तरायाः के सर्वमेतन्निरूप्यताम्॥७९५॥

The disciple said,

Does this thought, known as ‘*akhaṇḍa*’, arise for the listener by *śravaṇa* of the meaning of the statement alone, or does it require another action? What is *samādhi*? How many types are there? What is the means to accomplish it? What are the obstacles for *samādhi*? Please explain all this. 794-795.

Akhaṇḍākhyā vṛttiḥ: which is called ‘*akhaṇḍa*’; that thought modification which has its object as *Brahman* (*brahmākārākāritā*)

Śrotuḥ: of the one who has done *śravaṇam* of the *mahāvākya*, ‘That you are’.

Vākyaṛthaśrutimātrataḥ: the meaning of the statement that is preceded by clarification of the meanings of the words, ‘*ta*’ and ‘*tvam*’, due to listening to this meaning alone.

Sañjāyate: it is produced.

These are the questions:

1. Does the *brahmākāra-vṛtti* arise from only listening to the meaning of the statement, or does it require another action?
2. What is *samādhi*?
3. How many types of *samādhi* are there?
4. What is the means to achieve *samādhi*?
5. What are the obstacles to *samādhi*?

The differences between the primary and secondary qualified student

श्रीगुरुवाच

मुख्यगौणादिभेदेन विद्यन्तेऽत्राधिकारिणः।

तेषां प्रज्ञानुसारेणाखण्डा वृत्तिरुद्दिश्यते॥७९६॥

Here there are qualified students with a difference of primary and secondary.

For them, the *akhaṇḍāvṛtti* will arise according to their knowledge. 796.

Atra: in knowledge of *Brahma*.

Mukhyagaunādibhedena: principal and secondary.

Vidyante: they exist.

By the words of Gauḍapāda Ācārya, “*there are three stages of life: inferior, intermediate, and superior*” (3.16). ‘*Āśramāḥ*’ indicates those who are qualified, walking on the path of Truth.

Vṛttiḥ udeṣyate: *brahmākāra-vṛtti* will happen.

श्रद्धाभक्तिपुरःसरेण विहितेनैवेश्वरं कर्मणा

सन्तोषार्जिततत्प्रसादमहिमा जन्मान्तरेष्वेव यः।

नित्यानित्यविवेकतीव्रविरतिन्यासादिभिः साधनै -

युक्तः सः श्रवणे सतामभिमतो मुख्याधिकारी द्विजः॥७९७॥

One who, having pleased the Lord through enjoined action preceded by faith and devotion; who has gained the glory of His grace in previous lives; endowed with the qualifications of discernment between eternal and ephemeral, extreme dispassion, and renunciation etc.; that twice-born one is considered to be the main qualified student in *śravaṇam* by noble people. 797.

Vihitena: spoken of by the scriptures.

Arjitatāprasādamahimā: His grace.

Nityānityavivekatīvraviratinyāsādibhiḥ sādhanaiḥ yuktaḥ: endowed with the four-fold qualification, as shown in the first topic.

Dvijah: twice-born; whose mind is extremely cultured; pure by birth.

अध्यारोपापवादक्रममनुसरता दैशिकेनात्र वेत्ता

वाक्यार्थे बोध्यमाने सति सपदि सतः शुद्धबुद्धेरमुष्य।

नित्यानन्दाद्वितीयं निरुपमममलं यत्परं तत्त्वमेकं

तद्ब्रह्मैवाहमस्मीत्युदयति परमाखण्डताकारवृत्तिः॥७९८॥

When the meaning of the statement is taught by a teacher who knows, following the sequence of *adhyāropa* and *apavāda*, the superior *akhaṇḍākāra-vṛtti* immediately arises for one whose mind is pure: 'I am that Brahma alone, eternal, bliss and non-dual; incomparable; pure; that supreme truth which is one'. 798.

For that primary qualified student, here in the birth of knowledge that arises from the *mahāvākya* of the upaniṣads...

Adhyāropāpavādakramam: deliberate superimposition being first and negation later: that sequence.

Sapadi: at that very moment.

Amuṣya: of one whose mind is peaceful; who has conquered the senses; who is completely free from all flaws; who acts as instructed; endowed with virtues; a follower.

Yat param ekam: free from all projections.

Tad brahma eva aham asmi: I alone am that Brahma; I indeed am that Brahma. There is no doubt.

Paramā: the best.

That (thought) is of the form of direct realisation; it is immediate.

अखण्डाकारवृत्तिः सा चिदाभाससमन्विता।
आत्माभिन्नं परं ब्रह्म विषयीकृत्य केवलम्॥७९९॥
बाधते तद्गताज्ञानं यदावरणलक्षणम्।
अखण्डाकारया वृत्त्या त्वज्ञाने बाधिते सति॥८००॥

That *akhaṇḍākāra-vṛtti*, endowed with the reflection of consciousness, exists turning towards the supreme Brahma that is not different from the self and one alone. By that thought, when ignorance is negated, then ignorance belonging to that, characterised by veiling, is negated. 799-800.

By the sūtra, “*But (the śruti texts) acknowledge (Brahman) as the self (of the meditator) and also teach others (to realise It as such).*” (BS 4.1.3), the primary qualified student, endowed with all the described characteristics, realises the self as the supreme Lord by the removal of the transmigratory nature (from the self).

Paraṃ: different from cause and effect.

Viṣayīkṛtya: turning towards that, it exists.

Tadgata-ajñānaṃ: residing in the inner instrument.

Since the thought itself is inert, even so, because it is endowed with the reflection of consciousness, it is capable of destroying ignorance.

The worshipful Padmapādācārya says that direct knowledge is born from the sentences such as ‘That you are’. Other ācāryas like Vācaspati (say that it is born) only from an inner instrument purified by *manana* and *nididhyāsana*. According to the earlier ācāryas, the cause of the direct realisation of consciousness is not (inner) instrument but the nature of consciousness (itself). And also, by Brahman’s nature as non-different from the knower-individual, when the *brahmākāra-vṛtti* is produced and upon the destruction of ignorance, all conditionings cease. The knowledge which has *Brahman* as the object is direct (immediate). That has been explained by us in the topic of ‘*akhaṇḍārtha*’. By the two śrutis, “*that which man does not comprehend with the mind; that by which, they say, the mind functions*” (Ke. Up. 1.5), “*that, failing to reach which, words along with the mind turn back*”, (Tai. Up. 2.4.1). According to others, knowledge produced by words is always only indirect. Due to the absence of a purified mind at the time of *śravaṇam*, the direct realisation of Brahma does not take place. By the two śrutis, “*Brahman is to be known by the mind alone in accordance with (the instructions of a teacher)*” (Br. Up. 4.4.19), “*He is seen with a sharp and subtle intellect*” (Kaṭha Up. 1.3.12).

तत्कार्यं सकलं तेन समं भवति बाधितम्।

तन्तुदाहे तु तत्कार्यपटदाहो यथा तथा॥८०१॥

तस्य कार्यतया जीववृत्तिर्भवति बाधिता।

उपप्रभा यथा सूर्य प्रकाशयितुमक्षमा॥८०२॥

तद्वदेव चिदाभासचैतन्यं वृत्तिसंस्थितम्।

स्वप्रकाशं परं ब्रह्म प्रकाशयितुमक्षमम्॥८०३॥

Just as when the thread burns, its effect, the cloth, also burns; in the same way (when ignorance is negated), its effect is negated. Being an effect of that, (one's) existence as an individual is negated. As the light of a lamp is incapable of illuminating the sun, the consciousness reflected in the thought is incapable of illuminating the self-luminous, supreme Brahman. 801-803.

Tena samam: when ignorance is negated.

Tatkāryam: the effect of ignorance.

Sakalam: along with the inner instrument.

Jīvavṛttiḥ: the transaction of the individual, or the thought 'I am an individual, I am limited'.

Vṛttisaṁsthitam: situated in the *brahmākāra-vṛtti*.

प्रचण्डातपमध्यस्थदीपवन्नष्टदीधितिः।

तत्तेजसाभिभूतं सल्लीनोपाधितया ततः॥८०४॥

बिम्बभूतपरब्रह्ममात्रं भवति केवलम्।

यथापनीते त्वादर्शे प्रतिबिम्बमुखं स्वयम्॥८०५॥

मुखमात्रं भवेत्तद्वदेतच्चोपाधिसङ्क्षयात्।

घटाज्ञाने यथा वृत्त्या व्याप्तया बाधिते सति॥८०६॥

घटं विस्फुरयत्येष चिदाभासः स्वतेजसा।

न तथा स्वप्रभे ब्रह्मण्याभास उपयुज्यते॥८०७॥

Like a lamp situated in the heat of the sun (is) overwhelmed by that brilliance, when the conditionings are dissolved (the reflection of consciousness) remains as only the original: Brahman alone. Like the reflected face becomes the original when the mirror is removed, upon the destruction of the

conditionings (the reflection remains as Brahman). When the pot-ignorance is removed by the *vr̥tti-vyāpti*, this reflection of consciousness illuminates the pot by its own brilliance. The same is not possible for the reflection (of consciousness) in the self-luminous Brahman. 804-807.

Pracaṇḍātapamadhyasthadīpavat: like a lamp placed in the middle of blazing sunlight.
Naṣṭadīdhitīḥ: whose rays are destroyed; that reflection of consciousness.

Tattejasā: by the brilliance of Brahman; by the illumination of consciousness.

The reflected consciousness, becoming absorbed in that, *līnopādhitayā*: due to the dissolution of the conditioning.

Tataḥ: simultaneously.

Kevalam: pure.

Pratibimbamukham: the original.

Upādhisaṅkṣayāt: when conditionings are destroyed; when their falsity is known.

Ghaṭājñāne: when ignorance regarding the pot-object.

Eṣaḥ cidābhāsaḥ: the reflection of consciousness residing in the inner instrument.

Brahmaṇi: in that which is of the nature of consciousness.

Na upayujyate: it is not meaningful.

Indeed, it is said, “the elimination of delusion (ignorance) is what indicates the Self as ‘known’. Even when the indicator is destroyed, liberation remains, like the ‘cook’”. The elimination of ignorance (takes place) upon the pervasion of the final thought³⁶. Indicated by that thought, since the Self is of the form of destruction of ignorance, the Self is indicated as ‘known’. Because the indicator is the thing to be achieved, liberation also is (considered) to be achieved. As the cook remains as a cook even when cooking ceases, when the indicator is eliminated, liberation remains. The Self being known is indeed the elimination of ignorance.

But - in this statement from the Talavakāra, “that which is not uttered by speech, and that by which speech is revealed” (Ke. Up. 1.5), Brahman is described as not an object. And in the Bhagavad Gītā, “of that which is imperishable and indeterminable” (2.18), the nature of the Self as not being an object of knowledge. Certainly. The *brahmākāra-vr̥tti* produced by Vedānta causes the elimination of the original ignorance: its nature being to produce this result, the scripture of Vedānta is an authority. Even as an object of thought the self-luminous Brahman is not an object of knowledge because It is not an object of the illumination manifest in the thought. The purpose of scripture is the elimination of difference that is projected by the original ignorance. The Vedānta scripture does not reveal Brahma as ‘this’, as an object; but revealing It as the innermost Self, as a non-object, destroys the distinction projected by ignorance of knower-authority-object-knowledge. Therefore, indeed, it is said - “It is known to him

³⁶ The ब्रह्माकारवृत्ति arises upon śravaṇa of the upaniṣad mahavakya (means of knowledge). Śravaṇa and manana are continuously practised until all obstructions are eliminated and continue to produce ब्रह्माकारवृत्ति. The thought of this nature which arises in the absence of all *pratibandhas* is called the चरमवृत्ति (final thought).

to whom it is unknown; he does not know to whom It is known” (Ke. Up. 2.3), “that is the Self, and that is to be known” (Mā. Up. 7), “I shall now set forth the knowledge by grasping which one attains immortality” (BG 13.12).

That is clarified by the presence and absence of the pervasion of the thought and illumination of the thought -

अत एव मतं वृत्तिव्याप्यत्वं वस्तुनः सताम्।
 न फलव्याप्यता तेन न विरोधः परस्परम्॥८०८॥
 श्रुत्योदितं ततो ब्रह्म ज्ञेयं बुद्ध्यैव सूक्ष्मया।
 प्रज्ञामान्द्यं भवेद्येषां तेषां न श्रुतिमात्रतः।
 स्यादखण्डाकारवृत्तिर्विना तु मननादिना॥८०९॥

Therefore indeed, *vṛtti-vyāpti* is accepted (to take place) for Brahman by wise people; *phala-vyāpti* is not. There is no contradiction that arises by that śruti.

Therefore, Brahman is to be known by the subtle intellect alone. For those whose wisdom is dull, the *akhaṇḍākāra-vṛtti* will not take place by only listening without reflection. 808-809.

Vastunaḥ: of Brahman.

Vṛttivyāpyatvaṃ: being the object of a thought of the inner instrument; due to the strength of the particular authority, manifestation as a result of the appearance of the thought in the shape of that object.

‘*Phalaṃ*’ is that additional (factor) which is produced by consciousness expressing in the thought.

Tena: therefore, *phalavyāpyatvam* is the bringing to light of the object.

By the *vṛttivyāpti*, the ignorance relating to the object is eliminated. By *phalavyāpti*, the object is illuminated.

There is no mutual contradiction between the śruti and the smṛti, as demonstrated by the refutation of the opponent.

Brahma: pure consciousness.

Tu: however.

Prajñāmāndyaṃ: attachment to objects; excessive action; unsteadiness of the mind.

Mananādinā vinā: without logic supported by śruti together with śravaṇa (practised) for a long period of time, preceded by the practice of the means of tranquillity etc.

A description of śravaṇa etc.

श्रवणान्मननाद्धानात्तात्पर्येण निरन्तरम्।

बुद्धेः सूक्ष्मत्वमायाति ततो वस्तूपलभ्यते॥८१०॥

मन्दप्रज्ञावतां तस्मात्करणीयं पुनः पुनः।

श्रवणं मननं ध्यानं सम्यग्वस्तूपलब्धये॥८११॥

The intellect becomes subtle by the continuous practice of śravaṇa, manana and dhyāna with the ascertainment of the ultimate import. By that (practice), the Truth is attained. Therefore those with a dull understanding should repeatedly practise śravaṇa, manana and dhyāna in order to attain the Truth.

810-811.

Nirantaram: by the saying, “one should not give any opportunity to desires etc. even for a moment. From the moment we wake (or know) until we fall asleep (or die), keep the mind occupied in thinking of the highest”, and by the words of the (Rig) Veda, “I shall unite day and night through this study”, day and night.

Tātparyeṇa: by the sixfold indicators that will be explained, or considering that as the supreme means.

Śravaṇāt: from the Acārya and the scripture.

Mananāt: with reasoning.

Dhyānāt: by placing the mind for a long time in the infinite, unlimited, non-dual Brahman: pure consciousness, the meaning of ‘I’ made free of doubt by śravaṇa and manana.

Sūkṣmatvaṃ: introvertedness; stability of the mind; being dedicated to investigating the subtle truth.

Tataḥ: following continuous śravaṇa, manana and nididhyāsana.

Vastu upalabhyate: Brahman is attained.

There, one should not be the slightest bit negligent, since the omniscient Bhagavān Sanatsujāta said to Dhṛtarāṣṭra, “I declare negligence to be death alone”. Therefore, not giving the slightest opportunity to worldly matters, sense objects, sleep or forgetfulness, the seeker of liberation should meditate on Brahman: this is the meaning. Also by the sūtra, “scriptural Truth should be often repeated” (BS, 4.1.1). Śravaṇa etc. should be performed repeatedly; waking, dream and deep sleep should be abandoned in the Self, like the snake in the rope. By the renunciate who has given up all the three external longings, the means of *pāṇḍitya*, *bālya* and *mauna* should be practised. It is said, “therefore, a brāhmaṇa, having mastered Self-knowledge, should seek to live on that strength. Having mastered that strength as well as that knowledge, he becomes meditative” (Br. Up. 3.5.1). *Pāṇḍitya* is the clear understanding of the ultimate import of the upaniṣads; the knowledge arising from dexterity and enquiry into the non-dual truth; śravaṇa. *Bālya* is manana: the ability to recognise the intended meaning of the śruti with the help of reasoning; also, being free from hypocrisy, conceit and ego. *Mauna* is the action of the *muni* characterised by practice of knowledge and

known as 'nididhyāsana'. Likes, dislikes and delusion etc. should be roasted like seeds.

सर्ववेदान्तवाक्यानां षड्भिलिङ्गैः सदद्वये।
 परे ब्रह्मणि तात्पर्यनिश्चयं श्रवणं विदुः॥८१२॥
 श्रुतस्यैवाद्वितीयस्य वस्तुनः प्रत्यगात्मनः
 वेदान्तवाक्यानुगुणयुक्तिभिस्त्वनुचिन्तनम्।
 मननं तच्छ्रुतार्थस्य साक्षात्करणकारणम्॥८१३॥

Śravaṇa is known as the ascertainment of the ultimate import of all upaniṣad statements, with the sixfold indicators, in the supreme, non-dual Brahma that is Existence. *Manana* is known as the continued reflection upon the non-dual inner Self that is the Reality with reasoning conducive to the statements of Vedānta; it is the means to direct realisation of that which is heard (the Self).

812-813.

Liṅgaiḥ: with the causes/reasons.

Sadadvaye: in that which is of the nature of Existence and non-dual.

That is, "the introduction and the conclusion, repetition, originality, result, eulogy, and logical proofs/examples - in determining the meaning, these are the indicators". By that, all upaniṣads reveal only the oneness of the individual and Brahman: this is well-established. By knowledge of that, the elimination of the impossibility of the means of knowledge takes place.

Pratyagātmanaḥ: of Brahman which is not different from the inner Self.

Anucintanam: reflection using reasoning based on the śruti.

Tacchrutārthasya: of the meaning of the word, 'I am Brahman': this meaning.

Dwelling on the reasoning which establishes the falsity of duality is also *mananam*.

But - by the śruti, "this knowledge is not attainable through logic" (*Kaṭha. Up. 1.2.9*), since reasoning is criticised and since the words of the Veda alone determine the truth, how can reasoning be used/useful? No; even though the words of the Veda determine the truth, for the elimination of the impossibility of the object of knowledge, reasoning known as *mananam* should be employed. As in: the meaning of the word 'you' is not the body etc., but the witness of that, of the nature of consciousness. The meaning of the word 'That' is not *pradhāna* nor *hiraṇyagarbha* but Brahma which is Existence, Knowledge, Infinite, Non-dual. Such reasoning should be applied. In the śrutis, where the words 'Brahman', 'ātmā', 'supreme' etc. are used, when one is able to doubtlessly establish the implied meaning of the word 'I', then *mananam* would be fruitful.

विजातीयशरीरादिप्रत्ययत्यागपूर्वकम्।

सजातीयात्मवृत्तीनां प्रवाहकरणं यथा॥८१४॥

तैलधारावदच्छिन्नवृत्त्या तद्धानमिष्यते।

तावत्कालं प्रयत्नेन कर्तव्यं श्रवणं सदा॥८१५॥

प्रमाणसंशयो यावत्स्वबुद्धेर्न निवर्तते।

प्रमेयसंशयो यावत्तावत्तु श्रुतियुक्तिभिः॥८१६॥

आत्मयाथार्थनिश्चित्यै कर्तव्यं मननं मुहुः।

विपरीतात्मधीर्यावन्न विनश्यति चेतसि।

तावन्निरन्तरं ध्यानं कर्तव्यं मोक्षमिच्छता॥८१७॥

Meditation is considered as the uninterrupted flow of similar thoughts of the Self like a stream of oil, preceded by the abandonment of dissimilar thoughts of the body etc. As long as the doubt regarding the authority is not eliminated from one's intellect, so long should one perform śravaṇa with effort. As long as the doubt regarding the object of knowledge remains, one should repeatedly perform *manana* with the śruti and reasoning in order to ascertain the nature of the Self as it is. As long as the wrong notion about the Self in the mind is not destroyed, so long should meditation be continuously practised by the one who desires liberation. 814-817.

Vijātiyaśarīrādipratyayatyāgapūrvakaṃ: preceded by the placing aside of 'I am the body, I am a man, I am a human being, I am a doer, I am an enjoyer, I am limited, I am a transmigratory being', etc.

Sajātīyātmavṛttīnām: of the thoughts of the Self, all of the same kind: 'I am Brahma, I am pure, I am enlightened, I am free, I am unlimited, I am unborn, free from old age, deathless, immortal'. Such thoughts of the Self.

Dhyānam: *nididhyāsanam*.

Pramāṇasaṃśayaḥ: doubt related to the object of the means of knowledge. By that, the idea that there is no authority for the individual's nature as Brahman and the falsity of creation is eliminated.

Prameyasaṃśayaḥ: doubt remains about one's own nature as Brahman, and about the falsity of the world.

By that (*mananam*), the impossibility of the object of knowledge is eliminated completely.

Viparītātmadhīḥ: 'I am limited and I have a body, senses, etc.'

By that (*nididhyāsanam*), the erroneous notion is eliminated completely. *Nididhyāsanam* is defined by the Vārtikakāra as 'effortless (which doesn't depend on

anything else) knowledge'. Endowed with tranquillity etc., having performed śravaṇa and manana, the knowledge of the mahāvākya meaning that is effortless for one who remains free from obstacles is called nididhyāsanam. When effortless knowledge arises for the one endowed with tranquillity etc. through the means of śravaṇa etc., following the attainment of that which is innermost and immediate, nothing more is required for the wise one.

यावन्न तर्केण निरासितोऽपि
दृश्यप्रपञ्चस्त्वपरोक्षबोधात्।
विलीयते तावदमुष्य भिक्षो -
ध्यानादि सम्यक्करणीयमेव॥८१८॥

As long as the experienced creation, even though refuted with reflection, does not dissolve with immediate knowledge; so long should meditation etc. be well performed by the renunciate. 818.

Tarkeṇa: by reflection with logic.

Bhikṣoḥ: for the renunciate who is free from the three cravings.

Samyak: with firm resolve, with fortitude; with a mind that is not dejected.

Savikalpa samādhi

In this way, with long and constant careful practice, by the practice of śravaṇa etc. and with dispassion, the seeker of liberation becomes firmly established. When all conditionings are negated by their nature, by the knowledge of Brahma which is not different from that which is the material (cause) of all and that which is the substratum of all projection; by the knowledge of one's own non-difference with Brahma, due to the absence of that which creates limitation, *samādhi* is achieved for the seeker of liberation who remains as unconditioned.

सविकल्पो निर्विकल्प इति द्वेधा निगद्यते।
समाधिः सविकल्पस्य लक्षणं वच्मि तच्छृणु॥८१९॥

Samādhi is described as two types: possessing differences and being free from difference. I will describe the indicator of that with differences. Listen.

819.

These are the meanings of the word 'samādhi':

1. Repeatedly placing the mind in the object of meditation properly with single-pointedness.

2. Since the Self is known by the knowledge for which samādhi is the means, the Self is samādhi.
3. That mind which is well-placed in this Self is samādhi. It is the highest/supreme state of the mind.

ज्ञात्राद्यविलयेनैव ज्ञेये ब्रह्मणि केवले।
तदाकाराकारितया चित्तवृत्तेरवस्थितिः॥८२०॥
सद्भिः स एव विज्ञेयः समाधिः सविकल्पकः।
मृद एवावभानेऽपि मृण्मयद्विषभानवत्॥८२१॥
सन्मात्रवस्तुभानेऽपि त्रिपुटी भाति सन्मयी।
समाधिरत एवायं सविकल्प इतीर्यते॥८२२॥

Without the dissolution of the knower etc., when the thought of mind remains in the shape of that form in Brahma which is One alone and to be known: that should be known by wise people as savikalpa samādhi. Like the appearance of the clay elephant when clay alone appears, even though Existence alone appears, the triad appears as of the nature of Existence. Therefore, indeed, this is known as savikalpa samādhi. 820-822.

Jñātrādi: the distinct knowledge of the knower, knowledge and known; of the meditator, meditation and object of meditation, without their dissolution.

Kevale: in the pure, attributeless.

Cittavṛtته avasthitiḥ: the thought of the mind remaining in the form of Brahma; the thought not in the form of another object, nor meditation on Brahma as an object, but the state of the thought remaining as 'I am Brahma'.

Sadbhiḥ: by those who know the conduct of the mind; the knowers of yoga.

Since it exists together with the distinction of knower etc, it is savikalpa. That is clarified with an example.

Mṛda eva avabhāne: in the elephant made of clay, even though there is the appearance of clay alone.

Even though there is falsity of names and forms, they appear distinctly; like the clay elephant: even though its falsity is clearly known, it alone still appears.

Nirvikalpa samādhi

ज्ञात्रादिभावमुत्सृज्य ज्ञेयमात्रस्थितिर्दृढा।
मनसो निर्विकल्पः स्यात्समाधिर्योगसज्जितः॥८२३॥

Having let go of the notion of knower etc, the firm abidance of the mind in that which is to be known is nirvikalpa samādhi. It is known as 'yoga'. 823.

Jñātrādhībhāvaḥ: the notion of the meditator etc.; of the triad.

Utsrjya: having given (it) up.

Jñeyamātrasthitiḥ: Awareness of only Brahma, that which is to be meditated upon.

Yogasañjñitaḥ: described by Śrī Bhagavān as the yoga of meditation; the mind which is like a lamp (in a place) free from breeze.

Syāt: not the awareness of the meditator and meditation, 'I am a meditator; now I am meditating'.

It is well-known in the śruti and smṛti. "When the well-controlled mind rests in the Self alone, free from longing for objects, then one is said to have attained yoga." (BG 6.18).

"When the five senses of knowledge come to rest together with the mind and the intellect, too, does not function, that state they call the highest. They consider keeping the senses steady as yoga." (Katha Up. 2.6.10-11).

जले निक्षिप्तलवणं जलमात्रतया स्थितम्।
पृथङ् न भाति किन्त्वम्भ एकमेवावभासते॥८२४॥
यथा तथैव सा वृत्तिर्ब्रह्ममात्रतया स्थिता।
पृथङ् न भाति ब्रह्मैवाद्वितीयमवभासते॥८२५॥

As salt thrown into water remaining as water alone does not appear separately but appears only as one water; that thought which remains as Brahma alone does not appear different. One non-dual Brahma alone appears. 824-825.

Avabhāsate: it is illumined; it remains.

Nirvikalpa samādhi as described takes place by itself for the qualified student due to the absence of the obstacles of lethargy, distraction and attachment. It is due to the understanding of the falsity of thoughts in the mind. He explains further -

जात्रादिकल्पनाभावान्तोऽयं निर्विकल्पकः।
वृत्तेः सद्भावबाधाभ्यामुभयोर्भेद इष्यते॥८२६॥

This is considered as nirvikalpa samādhi due to the absence of projection of the knower etc. The difference between the two is considered to be due to the existence and falsity of the thought. 826.

Jñātrādikalpanābhāvāt: due to the absence of the projection of the knower, knowledge etc.; of the triad.

Mataḥ: it is described.

Vṛtteḥ: of the *akhaṇḍākāra-vṛtti* residing in the inner instrument.

Sadbhāwabādhābhyām: due to reality and falsity.

In savikalpa samādhi, there is reality of the thought; in nirvikalpa samādhi, the thought and its locus, the inner instrument, are false: this is the difference. In nirvikalpa, the thought is still present but it is not known separately. It is said “*although thoughts having the Self as their object are not known during samādhi, their continued existence is inferred from memory after coming out from samādhi*” (*Pañcadaśī* 1.56).

समाधिसुप्त्योर्ज्ञानं चाज्ञानं सुप्त्यात्र नेष्यते।

सविकल्पो निर्विकल्पः समाधी द्वाविमौ हृदि॥८२७॥

मुमुक्षोर्यत्नतः कार्यो विपरीतनिवृत्तये।

कृतेऽस्मिन्विपरीताया भावनाया निवर्तनम्॥८२८॥

ज्ञानस्याप्रतिबद्धत्वं सदानन्दश्च सिध्यति।

Here (in nirvikalpa samādhi), the knowledge and ignorance of (savikalpa) samādhi and deep sleep (respectively), is not accepted. These two samādhis, savikalpa and nirvikalpa, should be practised with effort by the seeker of liberation within the heart, for the elimination of erroneous notions. When it is done, there is elimination of the erroneous notion. One achieves knowledge free from obstacles and supreme bliss. 827-828.

This is the difference: in samādhi there is knowledge; in deep sleep, ignorance. Therefore, here in nirvikalpa, ‘samādhi’ is not indicated by sleep.

The erroneous notion is of two types: the notion of self in the not-self, the body, senses, mind, intellect etc. And the notion of reality in the world, in creation.

Asmin: in this samādhi.

Nivartanam: there is elimination.

Sadānandaḥ: supreme bliss.

Then, seeing oneself as residing in all beings and all beings in oneself, one directly realises the supreme Self everywhere as the nature of one’s own Self. One knows thus: “*In me alone everything is born; in me alone does everything exist and in me alone is everything dissolved. I am That non-dual Brahman.*” (*Kai. Up.* 19). One understands the Self to be of the form of consumed and consumer; the prompter of the tree of *saṃsāra*; of an immortal nature.

The difference between *prājñā* and *turya* is clearly ascertained by Paramaguru (Sri Gaudapadacharya). “*The behaviour that the mind has, when it is under control, free*

from all ideation, and full of discrimination should be noted. The behaviour of the mind in deep sleep is different and is not the same”, “Prājña comprehends neither himself nor others, neither truth nor falsehoods. But Turīya is ever a witness to everything.” (Mā. Kā., 3.34, 1.12).

Drśyānuviddha-savikalpa samādhi

For the elimination of erroneous notions and to remedy a deficiency of the fourfold qualification, *"having become tranquil, controlled, withdrawn, possessed of forbearance, and concentrated, (one) sees the self in the self"* (Br. Up. 4.4.23), the śruti teaches that samādhi should be continuously practised to strengthen the (understanding of) falsity of the mind, by being independent of external objects. As the practice of samādhi is enjoined here, the practice of knowledge is enjoined elsewhere, in the Yoga Vāsiṣṭha: *"The practice of meditation, the wise consider, means reflection on It, talking about It, mutually producing logical arguments about It - thus to be fully occupied with It alone"* (3.22.24). Here, the practice of samādhi was explained at length. That alone is described again in another way for ease of practice for the seeker of liberation.

दृश्यानुविद्धः शब्दानुविद्धश्चेति द्विधा मतः॥८२९॥

सविकल्पस्तयोर्यत्तल्लक्षणं वच्मि तच्छृणु।

कामादिप्रत्ययैर्दृश्यैः संसर्गो यत्र दृश्यते॥८३०॥

सोऽयं दृश्यानुविद्धः स्यात्समाधिः सविकल्पकः।

Savikalpa samādhi is considered to be of two types: associated with the seen, and with words. I will describe the indicator of both; listen. Where the relationship with the known thoughts of desire etc. is seen, that is this drśyānuviddha savikalpa samādhi. 829-830.

Drśyānuviddhaḥ: connected, united with the seen.

Śabdānuviddhaḥ: connected with words.

Yatra: in samādhi; in the state of meditation.

Kāmādipratyaiaiḥ drśyaiḥ: with thoughts such as desire, resolve, doubt; fortitude etc., which are known.

Saṁsargaḥ: relationship.

Those thoughts residing in the inner instrument are seen; that practice of samādhi which is related to them is drśyānuviddha savikalpa samādhi.

अहं ममेदमित्यादिकामक्रोधादिवृत्तयः॥८३१॥

दृश्यन्ते येन सन्दृष्ट्वा दृश्याः स्युरहमादयः।

कामादिसर्ववृत्तीनां द्रष्टारमविकारिणम्॥८३२॥

साक्षिणं स्वं विजानीयाद्यस्ताः पश्यति निष्क्रियः।

That consciousness, by which thoughts such as 'I', 'mine', desire, anger etc. are seen; by which 'I' etc. are known; one should know that to be the witness that is the Self. It is the unchanging seer of all thoughts of desire etc. That which sees, remaining actionless. 831-832.

Sandrṣṭrā: by consciousness.

Svam: one's Self.

Niṣkriyah: being actionless, it sees, 'I am that witness': one should know in this way. To achieve that, being free from attachment and aversion, ignoring the known, one who is alert, self-controlled is capable of remaining as the seer; no one else. Having known the coming and going of the thoughts, their mutual exclusivity and insentience, one should think of oneself as the unchanging seer; continuously present; consciousness alone; existing as the witness.

कामादीनामहं साक्षी दृश्यन्ते ते मया ततः॥८३३॥

इति साक्षितयात्मानं जानात्यात्मनि साक्षिणम्।

दृश्यं कामादि सकलं स्वात्मन्येव विलापयेत्॥८३४॥

'I am the witness of desire etc, therefore they are seen by me': thus, one knows the Self as the witness in oneself. All that is seen, beginning with desire, should be dissolved in one's Self. 833-834.

Sākṣī: the seer, I am

Te: desire etc.

Ātmani: in the inner instrument; in the intellect.

Ātmānam: the witness.

By this, discrimination of the seer and seen will be fulfilled. 'I am the witness of the thoughts; the seer is different from the thoughts. However, knowing the falsity (of thoughts) due to (the witness) being their apparent material cause, and having brought an end to duality (one should dissolve...). First having separated the seer and seen; thereafter having dissolved the seen in the seer, the witness; one should know the witness as self-established, without beginning or end; changeless; a mass of consciousness.

The practice of *nididhyāsana*

Now, to ascertain oneself as the witness and inner Self by the practice of meditation, He reveals the nature (of the Self) as nothing but consciousness with eight verses.

नाहं देहो नाप्यसुर्नाक्षवर्गो
नाहङ्कारो नो मनो नापि बुद्धिः।
अन्तस्तेषां चापि तद्विक्रियाणां
साक्षी नित्यः प्रत्यगेवाहमस्मि॥८३५॥

‘I am not the body, nor the *prāṇa*, nor the collection of senses; not the I-thought, nor the mind, nor the intellect. I am the witness of their end and modifications; I am indeed eternal and innermost. 835.

Teṣām: of the body, senses, mind, intellect etc.

Antaḥ: where the end is.

One should think in this way.

वाचः साक्षी प्राणवृत्तेश्च साक्षी
बुद्धेः साक्षी बुद्धिवृत्तेश्च साक्षी।
चक्षुःश्रोत्रादीन्द्रियाणां च साक्षी
साक्षी नित्यः प्रत्यगेवाहमस्मि॥८३६॥

I am the witness of speech, the activity of the *prāṇa*, the intellect and its activity. I am the witness of the senses including the eyes and ears. I am indeed eternal and innermost. 836.

By the śruti, “He is the Ear of the ear, the Mind of the mind, the Speech of the speech, the Life of the life and the Eye of the eye” (Ke. Up. 1.2).

नाहं स्थूलो नापि सूक्ष्मो न दीर्घो
नाहं बालो नो युवा नापि वृद्धः।
नाहं काणो नापि मूको न षण्डः
साक्षी नित्यः प्रत्यगेवाहमस्मि॥८३७॥

I am not large nor lean, nor tall. I am not a child, nor young, nor old. I am not blind, nor mute, nor am I a eunuch. I am indeed the eternal, innermost witness. 837.

Dīrghaḥ: in abundance (infinite); devoid of limitation in space.

Vṛddhaḥ: devoid of limitation in time.

They are all the properties of the body and senses; I am their witness. By the śruti and smṛti, “without body, without wound, without sinews and taintless” (Īśa Up. 8), “that which cannot be perceived and grasped, which is without source, features, eyes and ears, which has neither hands nor feet” (Mu. Up. 1.1.6), “It shines through the functions of all the senses, and yet it is devoid of senses.” (BG 13.14).

नास्म्यागन्ता नापि गन्ता न हन्ता
नाहं कर्ता न प्रयोक्ता न वक्ता।
नाहं भोक्ता नो सुखी नैव दुःखी
साक्षी नित्यः प्रत्यगेवाहमस्मि॥८३८॥

I do not come nor go; I am not the killer; I am not the doer, nor the user, nor the speaker; I am not the enjoyer; I am not happy or unhappy. I am indeed the eternal, innermost witness. 838.

Prayoktā: one who employs or one who prompts.

They are all the properties of the mind; I am their witness.

नाहं योगी नो वियोगी न रागी
नाहं क्रोधी नैव कामी न लोभी।
नाहं बद्धो नापि युक्तो न मुक्तः
साक्षी नित्यः प्रत्यगेवाहमस्मि॥८३९॥

I am not united nor separated, nor attached; I am not angry, nor desirous, nor greedy; I am not bound, nor engaged in action, nor liberated. I am indeed the eternal, innermost witness. 839.

Yuktaḥ: performer of actions, or a seeker.

The properties of the intellect are pointed out as ‘bound’, ‘seeker’, ‘actor’, ‘seeker of liberation’, ‘liberated’ etc. By the śruti, “Not in bondage, not striving or aspiring for salvation, and not liberated” (Mā. Kā. 2.32), “desire, resolution, doubt, faith, want of faith, patience, impatience, modesty, intelligence and fear - all these are simply the mind” (Br. Up. 1.5.3).

नान्तःप्रज्ञो न बहिःप्रज्ञको वा

नैव प्रज्ञो नापि चाप्रज्ञ एषः।
नाहं श्रोता नापि मन्ता न बोद्धा
साक्षी नित्यः प्रत्यगेवाहमस्मि॥८४०॥

I am not the dreamer, nor the waker, nor the knower of all, nor the deep sleeper. I am not the listener, nor the thinker, nor the knower. I am indeed the eternal, innermost witness. 840.

Antahprajñah: identified with the dream state.

Bahihprajñakah: identified with the waking state.

Prajñah: the foremost knower; the knower of all objects simultaneously.

Aprajñah: identified with the deep sleep state, the individual.

Na śrotā nāpi mantā na boddhā: I do not possess senses nor an inner instrument.

By the śruti, “That which is not conscious of the internal world, nor conscious of the external world, nor conscious of both the worlds, nor mass of consciousness, nor consciousness nor that which is insentient” (*Mā. Up. 7*).

न मेऽस्ति देहेन्द्रियबुद्धियोगो
न पुण्यलेशोऽपि न पापलेशः।
क्षुधापिपासादिषडूर्मिदूरः
सदा विमुक्तोऽस्मि चिदेव केवलः॥८४१॥

I have no connection with the body, senses or intellect; I have no connection with merit or demerit. I am far from the six waves beginning with hunger and thirst. I am ever free; I am one consciousness alone. 841.

Puṇyaleśah: connection with merit.

Pāpaleśah: connection demerit.

By the śruti, “For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind intellect equipment.” (*Kai. Up. 22*).

By the śruti, “It is that which transcends hunger and thirst, grief, delusion, old age and death. Having realised this Self” (*Br. Up. 3.5.1*).

अपाणिपादोऽहमवागचक्षुः
अप्राण एवास्म्यमना ह्यबुद्धिः।

**व्योमेव पूर्णोऽस्मि विनिर्मलोऽस्मि
सदैकरूपोऽस्मि चिदेव केवलः॥८४२॥**

I have no hands and feet; I have no speech or eyes. I am without *prāṇa*, mind and intellect. I am infinite like space; I am pure and ever of one form. I am one consciousness alone. 842.

Avāk: devoid of the organ of speech.

Abuddhiḥ: free from the subtle body.

Since it is said in the śruti, “I have no hands & legs (and yet) of incomprehensible power. I see without eyes, hear without ears” (Kai. Up. 12), “He is without vital force, without mind. He is pure” (Mu. Up. 2.1.2).

By Bhagavān’s words, “As the space that pervades everything does not get contaminated by what it pervades due to its subtlety, Consciousness pervading the body is not affected by the attributes of the body” (BG 13.32).

In this way, indicating the repetition of thought in this section on dṛśyānuviddha savikalpa samādhi with verses which aid in the repetition of the practice of meditation, He concludes -

**इति स्वमात्मानमवेक्षमाणः
प्रतीतदृश्यं प्रविलापयन्सदा।
जहाति विद्वान्विपरीतभावं
स्वाभाविकं भ्रान्तिवशात्प्रतीतम्॥८४३॥**

Thus the wise person, knowing one’s Self and always dissolving what is experienced as seen, gives up the erroneous notion that is due to ignorance; which is experienced due to delusion. 843.

Iti: in this way, as described here.

Svātmānam avekṣamāṇaḥ: not forgetting one’s own nature.

Pravilāpayan: falsifying.

Bhrāntivaśāt: due to superimposition caused by ignorance; misapprehension due to non-apprehension.

Pratītaṃ: Like a dream, magic, mirage-water, or city in the sky; nothing more than an appearance.

Svābhāvikaṃ: due to ignorance.

Viparītabhāvaṃ: the notion of self in the body, senses, mind, intellect etc. and the notion of supreme reality in the world.

The liberation which takes place for one whose inner instrument is pure; who has the grace of the Guru; who is devoted to God; who has performed śravaṇa of the upaniṣads etc. for a long time, who is well-practised in savikalpa samādhi; that is described with eight verses.

विपरीतात्मतास्फूर्तिरिव मुक्तिरितीर्यते। सदा समाहितस्यैव सैषा सिध्यति नान्यथा॥८४४॥

That cognition which is contradictory (to the ignorant cognition) is called liberation; it is achieved by the one who is ever-absorbed and not otherwise.
844.

Muktiḥ: 'I am the body': just as this 'I'-thought is seen to be natural (beginningless) for common people; or as for others who do not follow the Veda, the 'I'-thought is born in the not-self; in that way, when the 'I'-thought is in one's own Self, it is contradictory (to the ignorant persons) cognition of the Self; that is called liberation.

Na anyathā: there is no liberation for one whose mind is agitated and desirous of going out towards external objects with the notion of happiness, or who is sometimes absorbed: this is clearly said by the Ācārya.

It is said in Upadeśa-sāhasrī, which is the śruti-prasthāna of the prakaraṇa-prasthānatraya³⁷, "the one whose Knowledge is such that it negates the notion that the body is the Self, when it becomes as firm as the (previous) knowledge that the body is the Self, then such a person is Liberated whether he desires it or not" (US 4.5). As the knowledge 'I am a human being' exists without doubt or error in the body, so too the one who has the knowledge, 'I am the supreme infinite reality', which negates the knowledge of body as self; there is liberation only for that person who has given up the notion of body in the not-self like the skin of a snake, due to the knowledge arising from the strongest authority and also the absence of obstructions. That person will indeed be liberated, even if he does not desire it.

न वेषभाषाभिरमुष्य मुक्तिर्या केवलाखण्डचिदात्मना स्थितिः। तत्सिद्ध्ये स्वात्मनि सर्वदा स्थितो जह्यादहन्तां ममतामुपाधौ॥८४५॥

Liberation, which is the abidance as the one, undivided, consciousness-Self, is not achieved for a person by clothing or speech. To attain it, one who is

³⁷ In the *prakaraṇa-prasthānatraya*, Upadeśa-sāhasrī is the *śruti-prasthāna*; Naiṣkarmya-siddhi is the *smṛti-prasthāna*; Saṃkṣepa-śārīrakam is the *nyāya-prasthāna*.

always remaining in one's Self should give up the sense of 'I' and 'mine' in the conditionings. 845.

Amuṣya: for this person.

Veṣabhāṣābhiḥ na: (liberation) does not take place merely by imitating the external transactions of a liberated being or a seeker of liberation.

Kevalākhaṇḍacidātmanā: this self of the nature of consciousness which is one and undivided; as that.

Sthitiḥ: "having given up identification with the non-Self, abiding in one's own true Self is liberation" (ŚB 2.10.6).

Upādhau: in the body, senses, mind, intellect; in the three bodies; in the five sheaths; apart from them, in the child, friend, wife, house, etc.

This is well known by the śrutis and smṛtis, "By renunciation alone, immortality is attained" (Kai. Up. 3), "Protect (yourself) through detachment" (Īśa Up. 1), "That person, who gives up all material desires and lives free from a sense of greed, proprietorship, and egoism, attains perfect peace." (BG 2.71). Having known the nature of the Self as devoid of all differences (similar, different and internal), the substratum of all, Existence, self-luminous, bliss; having dissolved the entire inert known creation that is other than Brahma in Brahma, like the rope-snake; liberation is achieved. Not merely by putting on the ochre cloth, nor by the twisted hair on the head; nor by shaving the head, nor becoming homeless or wearing wooden sandals. Nor (is it achieved) by establishing many āśramas with great numbers of disciples and devotees. It is achieved by remaining as Brahma alone. One should constantly think, 'I am not the body; this body is not mine; this body is illusory', 'I am not the mind; this mind is not mine; this mind is illusory'.

स्वात्मतत्त्वं समालम्ब्य कुर्यात्प्रकृतिनाशनम्।

तेनैव मुक्तो भवति नान्यथा कर्मकोटिभिः॥८४६॥

Taking refuge in the essence of one's own Self, one should destroy *prakṛti*. By that alone is one liberated; not otherwise, by millions of actions. 846.

Svātmataṭṭvaṃ: the essence of one's own Self; its nature as it is.

Bhavati: as described in the previous verse.

ज्ञात्वा देवं सर्वपाशापहानिः

क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः।

इत्येवैषा वैदिकी वाग्ब्रवीति

क्लेशक्षत्यां जन्ममृत्युप्रहाणिम्॥८४७॥

Having known the Self, there is destruction of all bondage; by the elimination of afflictions, there is destruction of birth and death. This is the saying of the śruti; It speaks of the destruction of birth and death upon the elimination of the afflictions. 847.

Devam: the nature of one's Self: (knowing It) as Brahma.

Sarvapāśāpahāniḥ: ignorance, desire and action are destroyed.

Kleśaiḥ kṣīṇaiḥ: “the five causes of suffering are ignorance, the sense of ‘I’, attachment, aversion, and clinging to life” (Yo. Sū. 2.4).

Kleśakṣatyāṃ: the destruction of defects beginning with ignorance.

“With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second.” (Śve. Up. 1.11). These five anguishes are the producers of the threefold pangs (*ādhidaivika*, *ādhibhautika*, *ādhyātmika*) which create sufferings, strengthen the effects of three guṇas. While accomplishing (to produce) the stream of consequences of these effects of guṇas they generate the series of cause and effects for entanglements, and engendering the results of actions along with specifics of specie, life span, objects of experiences. It means grasping each other and deriving support from each other, they accomplish the series of results of actions.

भूयो जन्माद्यप्रसक्तिर्विमुक्तिः

क्लेशक्षत्यां भाति जन्माद्यभावः।

क्लेशक्षत्या हेतुरात्मैकनिष्ठा

तस्मात्कार्या ह्यात्मनिष्ठा मुमुक्षोः॥८४८॥

Again, the absence of birth etc is liberation. The absence of birth appears upon the destruction of the afflictions. Abidance in the one Self alone is the cause of destruction of afflictions. Therefore, the seeker of liberation should abide in the Self. 848.

Kāryā: no other means or authority should be sought.

क्लेशाः स्युर्वासना एव जन्तोर्जन्मादिकारणम्।

ज्ञाननिष्ठाग्निना दाहे तासां नो जन्महेतुता॥८४९॥

Impressions alone that are afflictions become the cause of transmigration for all beings. When they are burnt by the fire of abidance in knowledge, they do not exist as the cause for birth. 849.

Vāsanāḥ: impressions.

Jantoḥ: for all living beings.

Janmādikāraṇam: the cause of transmigration.

Jñānaniṣṭhāgninā: constantly remaining as Brahma is abidance in knowledge; that itself is the fire. By that.

Tāsām: of the impressions.

Janmaheturā: cause-hood of birth. By the words of Vasiṣṭha, “O Rama, the exhaustion of vasanas is considered Liberation by the wise” (Yo. Vā. 2.2.5).

That is explained with an example -

**बीजान्यग्निप्रदग्धानि न रोहन्ति यथा पुनः।
ज्ञानदग्धैस्तथा क्लेशैर्नात्मा सम्पद्यते पुनः॥८५०॥**

Just as seeds burnt by fire do not grow again, in the same way with the afflictions burnt by knowledge, the individual does not take (birth) again. 850.

Ātmā: the individual.

Na punaḥ sampadyate: does not take birth again.

He concludes the section on liberation -

**तस्मान्मुमुक्षोः कर्तव्या ज्ञाननिष्ठा प्रयत्नतः।
निःशेषवासनाक्षयै विपरीतनिवृत्तये॥८५१॥**

Therefore, a seeker of liberation should practise abidance in knowledge with great effort for the complete elimination of impressions, in order to destroy erroneous notions. 851.

Viparītanivṛttaye: for the elimination of erroneous notions.

The cause of erroneous notions is impressions. Therefore, by the complete elimination of impressions there will be destruction of erroneous notions. Therefore, one should perpetually dwell on Brahma and should not have erroneous vision.

The futility of action in abidance in knowledge

**ज्ञाननिष्ठातत्परस्य नैव कर्मोपयुज्यते।
कर्मणो ज्ञाननिष्ठाया न सिध्यति सहस्थितिः॥८५२॥**

Action is not useful for the one who is dedicated to abidance in knowledge. The co-existence of action and abidance in knowledge is not possible. 852.

Jñānaniṣṭhātāparasya: for the one who is utterly dedicated to abidance in knowledge, that alone is the supreme means; for one who is always meditating in this way: ‘I am Brahma, this world is false’.

Na upayujyate: since it has no purpose, only renunciation of all action is appropriate for that person, whom Bhagavān describes: “a yogī should reside in seclusion, constantly engaged in meditation with a controlled mind and body, getting rid of desires and possessions for enjoyment” (BG 6.10).

Na sidhyati: it cannot be, at any time. It is said by the Vārtikakāra -

“And for securing the removal of ignorance nothing else than the knowledge of (the true nature of) the Ātman is expected and for securing the rise of (that) knowledge is expected nothing else than tranquillity etc. (which are the effects of purification of one’s mind).”

“For achieving (effecting) tranquillity etc. is expected nothing else than purification of intellect and for the purification of intellect is desired nothing else than (the performance of) obligatory and other rites.”

“The activities of speech, mind and body which originate from (only) ignorance about the self that is (within) and gets stultified by the knowledge of the self, whence can there be the expectation (i.e. need) of any ritual activity?” (BUBV 1.3.98-100)

Thus, even though action is useful to liberation indirectly as explained in the sūtra, “On the strength of the Upanishadic sanction of sacrifices etc., all religious activities as well are necessary. This is the same as in the case of a horse (in matters of its adequacy)” (BS 3.4.26); even so, because the three types of action are born of ignorance, when ignorance is eliminated by knowledge, action arising from that (ignorance) is also eliminated.

परस्परविरुद्धत्वात्तयोर्भिन्नस्वभावयोः।

कर्तृत्वभावनापूर्वं कर्म ज्ञानं विलक्षणम्॥८५३॥

Since there is mutual contradiction between the two which have different natures (they cannot exist together). Action is preceded by the notion of agency; knowledge is the opposite. 853.

Tayor: of knowledge and action.

Co-existence is not possible.

Kartṛtvabhāvanāpūrvam: it is together with the notion of doer-ship.

देहात्मबुद्धेर्विच्छित्त्यै ज्ञानं कर्म विवृद्धये।

अज्ञानमूलकं कर्म ज्ञानं तूभयनाशकम्॥८५४॥

Knowledge is for the destruction of the notion of self in the body; action is for the growth (of that notion). Action has ignorance as its cause; knowledge destroys both. 854.

Ubhayanāśakam: the destroyer of ignorance and doership born from that. That which is destroyed by knowledge is all ignorance and its effect. Since ignorance is the cause of all problems, it is the one sole cause of all transactions of means of knowledge and known, and of agency, enjoyership etc. Since the knowledge 'I am Brahma' is the dispeller of ignorance it destroys action, its instruments and the results by working just once. How can action's co-existence with abidance in knowledge be desired?

ज्ञानेन कर्मणो योगः कथं सिध्यति वैरिणा।

सहयोगो न घटते यथा तिमिरतेजसोः॥८५५॥

Like the co-existence of darkness and the sun is not possible, so too, how can the relationship between action and its enemy, knowledge, be achieved? 855.

Sahayogaḥ: co-existence.

Na ghaṭate: it is not possible.

Yogaḥ: relationship.

Since it is impossible to practise both together.

1. One who wishes to go to heaven that is enjoyed with another body, should perform the agnihotra; not one who wishes to practise abidance in Brahma, by whom the nature of the Self as known through upaniṣads; beyond hunger and thirst; devoid of the differences of brāhmaṇa, kṣatriya etc., non-transmigratory, is known.
2. Since there is absolute absence of agency and enjoyership for the Self, and since action is inappropriate for one who knows That (Self), all actions are the subject matter of ignorant people alone.
3. All Vedas are not only for the sake of action. If that were the case, then Bhagavān Bādarāyaṇa would not have written the Śrīmat Śārīraka Sūtras whose sole objective is to reveal the true nature of Brahma and which are interwoven with unfathomable reasoning for the reverential analysis of the meaning of all upaniṣads, beginning with "Hence (is to be undertaken) thereafter a deliberation on Brahman" (B.S. 1.1.1).
4. Qualification in action is only for one identified as 'I' or 'mine' in the body, senses etc; not for the unattached Self which is their witness. The scripture teaches, "He should desire to live performing action" (Īśa Up. 2) to the one who is identified as a person; not to one who knows the non-dual, who is free from identification as a man.

निमेषोन्मेषयोर्वापि तथैव ज्ञानकर्मणोः।

**प्रतीचीं पश्यतः पुंसः कुतः प्राचीविलोकनम्।
प्रत्यक्प्रवणचित्तस्य कुतः कर्मणि योग्यता॥८५६॥**

Like the closing and opening of the eyes, so too of action and knowledge (how can they be simultaneous?). How can one facing the west see the east? How can one whose mind is intent upon the inner Self be suited to action? 856.

Jñānakarmaṇoḥ: connection between knowledge and action is not possible.

Pratyakpravaṇacittasya: whose mind is devoted to the inner Self; who is ever revelling in thoughts of the Self; who is immersed in meditation upon one's own form as the substratum of the universe; who thinks of the supreme, as in “*There is no dissolution, no origination, none in bondage, none striving or aspiring for salvation, and none liberated. This is the highest truth*” (Mā. Up. 2.32), “*No individual being, whatsoever, takes birth. It has no source (of birth)*” (Mā. Up. 3.48); revelling in the unborn Brahma.

**ज्ञानैकनिष्ठानिरतस्य भिक्षो -
नैवावकाशोऽस्ति हि कर्मतन्त्रे।
तदेव कर्मास्य तदेव सन्ध्या
तदेव सर्वं न ततोऽन्यदस्ति॥८५७॥**

For the renunciate who is revelling in abidance in knowledge, there is no opportunity for action. That is action; that is *sandhyā*; that is knowledge; that is all. There is nothing other than that. 857.

Jñānaikaṇiṣṭhāniratasya: of the one who is revelling in knowledge which itself is abidance.

Bhikṣoḥ: of the one who has renounced all actions.

Karmatantre: in worldly or vaidika actions born from desire (saṅkalpa).

Having superimposed happiness in external objects described as being mixed with sorrow etc., the ignorant person superimposes goodness with the notion of propriety; thereafter, one entertains desires. Only that person is qualified for action, therefore, certainly, one who is content with the nectar of knowledge and completely fulfilled (is not).

Tad eva: knowledge.

It is said, “*The yogi who is satisfied with nectar of knowledge and thereby has accomplished all that is to be accomplished; has got nothing else to be done. If he has any, then he is not a knower of Reality*” (Jā. Up. 1.23), “*If a man knows the Self as ‘I am this,’ then desiring what and for whose sake will he suffer in the wake of the body?*”

(Br. Up. 4.4.12), “By understanding this, a person becomes enlightened, and fulfils all that is to be accomplished” (BG 15.20).

He has no purpose for the *sandhyā* prayers, pilgrimage, or the practice of *japa*. He should repeatedly study and teach the *prasthāna traya* along with commentary, or study other great Vedānta works such as Tattvapradipika, Advaitasiddhi, Naiskarmyasiddhi, Brhadaranyaka Upanishad Vartika, Siddhanta Lesha Sangraha, Sankshepa Shariraka, Upadesha Sahasri, Siddhanta Bindu. Or he should develop abidance by the practice of dṛśyānuviddha- and śabdānuviddha-savikalpa samādhi, and continuously spend time in that.

**बुद्धिकल्पितमालिन्यक्षालनं स्नानमात्मनः।
तेनैव शुद्धिरेतस्य न मृदा न जलेन च॥८५८॥**

Washing away the impurities projected by the mind is bathing for the self;
purity is by that alone and not by clay or water. 858.

Buddhikalpitamālinyakṣālanam: the purification of the impurities such as desire, anger, agitation etc. which are projected by the intellect, or born from ignorance.

Ātmanaḥ: of the inner instrument.

Tena eva: by the practice of abidance in knowledge; by the elimination of the projected duality; by dwelling on the unborn Brahma.

Ca etasya: of the self.

Na jalena: nor by foam.

This being the case, what is the status of pilgrimage, wandering, preparatory rites, the practice of austerities such as cāndrāyaṇa, or others which should be taken up by all seekers with great effort? He clarifies -

**स्वस्वरूपे मनःस्थानमनुष्ठानं तदिष्यते।
करणत्रयसाध्यं यत्तन्मृषा तदसत्यतः॥८५९॥**

The practice of absorption of mind in one's own nature is desired. That which is achieved by the three instruments is false, because they are false. 859.

Manassthānam: the absorption of the mind as described in the section on tranquillity in three verses (98-100).

“Constant concentration of the intellect (or the affirming faculty) on the ever-pure Brahman is what is called *samādhānam*” (VC 26): that should be done.

Karaṇatrayasādhyaṃ: the three instruments are the organs of action, organs of perception and the mind; what is achieved by them.

Tattad asatyataḥ: due to their falsity.

Therefore, there is no notion of greatness in their practice for those who have knowledge.

विनिषिध्याखिलं दृश्यं स्वस्वरूपेण या स्थितिः।
सा सन्ध्या तदनुष्ठानं तद्दानं तद्धि भोजनम्॥८६०॥

Having completely negated all that is seen, that abidance as one's own nature is *sandhyā*; that is the practice; that is charity; that is food. 860.

Drśyam: the entire creation which is not the Self; *saṃsāra*, which is divided into all actions, instruments, and results.

Svasvarūpeṇa: as the witness of the divisions of action, instrument and result; as consciousness which is the Self and self-established; as devoid of all distinctions, being not gross, nor minute, not short, nor long.

विज्ञातपरमार्थानां शुद्धसत्त्वात्मनां सताम्।
यतीनां किमनुष्ठानं स्वानुसन्धिं विनापरम्॥८६१॥

For ascetics who have known the supreme reality, whose inner instruments are pure, who are noble; other than abidance in the Self, what other lower practice is there? 861.

Vijñātaparamāthānām: for those by whom the supreme reality, Brahman, is known. *Śuddhasattvātmanām*: whose nature is the pure inner instrument; for them. “*Having well ascertained the Self, the goal of the Vedantic knowledge and having purified their minds through the practice of sannyasa, the seers...*” (Mu. Up. 3.2.6).

Satām: great souls; those who have renounced all external desires; whose nature is to have the thought of Brahman as the Self; who maintain their body with whatever cloth, covering and alms is attained by chance.

Svānusandhiṃ: meditation upon the Self.

Kim anuṣṭhānam: what else is there to be done?

There is nothing else to be done, by the words of Paramaguru, “*The mendicant should have no appreciation or greetings (for others), and he should be free from rituals*” (Mā. Kā. 2.37), “*having attained the non-dual, one should behave in the world as though one were dull-witted*” (Mā. Kā. 2.36).

तस्मात्क्रियान्तरं त्यक्त्वा ज्ञाननिष्ठापरो यतिः।
सदात्मनिष्ठया तिष्ठेत्रिचलस्तत्परायणः॥८६२॥

Therefore, renouncing other actions, the ascetic who is dedicated to abidance in knowledge should remain firm, ever established as the Self and dedicated to that. 862.

Kriyāntaram: worldly or vaidika.

Jñānaniṣṭhāparaḥ: for whom abidance in knowledge alone is supreme and the only object of meditation.

Yatiḥ: one who has renounced all action.

“Fixing their minds in Him, at one with Him, abiding in Him, realising Him alone as the Supreme Goal, they reach a state from which there is no return, their sins having been destroyed by their knowledge” (BG 5.17). By Bhagavān’s words, only abidance in knowledge should be practised by the seeker of liberation; one should meditate upon the Self as the unborn, non-dual Brahman.

**कर्तव्यं स्वोचितं कर्म योगमारोढुमिच्छता।
आरोहणं कुर्वतस्तु कर्म नारोहणं मतम्॥८६३॥**

Action appropriate to oneself should be performed by the one who desires to ascend to *yoga*. For one ascending (to *yoga*), action should not be performed; that ascension itself is action. 863.

Āroḍhum: to meditate; to attain nirvikalpa samādhi.

In order to keep the mind in Brahman, the meditator who is aligned should constantly and with discipline place the mind in that supreme Brahman which is not different from the inner Self; which is the limit of all negations; eternal, pure, enlightened, free, true, supreme bliss, non-dual; one’s own Self. And, engaging in the study and instruction of Vedānta however possible, being measured in food and movement, the renunciate who abides in solitary places should not take delight anywhere.

Karma na: action should not be performed; the ascending to *yoga* is considered to be action.

**योगं समारोहति यो मुमुक्षुः
क्रियान्तरं तस्य न युक्तमीषत्।
क्रियान्तरासक्तमनाः पतत्यसौ
तालदुमारोहणकर्तृवद्ध्रुवम्॥८६४॥**

Other action is not in the least appropriate for a seeker of liberation who is engaged in the practice of samādhi. The one whose mind is attached to other actions will certainly fall like one who climbs the palmyra tree. 864.

Yogaṃ: the practice of samādhi.

Samārohati: he continuously practises.

Tasya: of one who revels in dwelling on the Self as Brahman; who is extremely concentrated.

Dhruvaṃ: certainly.

If the mind goes out to the body, senses and objects, then after some time the notion of goodness will arise in them; thereafter, due to forming a *saṅkalpa* for them, there will be desire; following that, one will fall into all transactions beginning with action. That is all undesirable.

“When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger. From anger comes delusion; from delusion loss of memory; from loss of memory the destruction of discrimination; from destruction of discrimination he perishes” (BG 2.62-63). By such wisdom, neither dwelling on objects nor on action should be done by one who desires to abide in Brahman. What should be said of other actions?

योगारूढस्य सिद्धस्य कृतकृत्यस्य धीमतः।

नास्त्येव हि बहिर्दृष्टिः का कथा तत्र कर्मणाम्।

दृश्यानुविद्धः कथितः समाधिः सविकल्पकः॥८६५॥

Of the one who has ascended to *yoga*, who is perfected; who has achieved everything to be achieved; who is wise; such a person has no external vision; what should be said of actions (for them)?

In this way, *drśyānuviddha-savikalpa samādhi* is explained. 865.

Yogārūḍhasya: of the one abiding in samādhi; whose wisdom is firm.

Dhīmataḥ: of one abiding in Brahman.

Hi: since it is so, therefore.

Whatever transaction is seen continues though negated for the sake of the body's journey or for the welfare of the world. One should not entertain the doubt that the knower of the Self has even the slightest connection in that, because he is unattached.

Śabdānuviddha-savikalpa samādhi

शुद्धोऽहं बुद्धोऽहं प्रत्यग्रूपेण नित्यसिद्धोऽहम्।

शान्तोऽहमनन्तोऽहं सततपरानन्दसिन्धुरेवाहम्॥८६६॥

आद्योऽहमनाद्योऽहं वाङ्मनसाऽसाध्यवस्तुमात्रोऽहम्।

निगमवचोवेद्योऽहमनवद्याखण्डबोधरूपोऽहम्॥८६७॥

I am pure, enlightened, ever established as innermost. I am peaceful, infinite; an ocean of unbroken supreme bliss. I am first and without beginning. I am nothing but that which is not achieved by speech and mind. I am known only through the upaniṣads. I am without fault; I am unbroken knowledge. 866-867.

Satataparānandasindhuḥ: uninterrupted; unmoving; without beginning and end. Supreme and bliss; an endless ocean of that; unending and endless ocean of supreme bliss.

Ādyaḥ: existing in the beginning; the first; which is not an effect.

Anādyaḥ: which doesn't have a beginning; without cause.

Or, which is cause and effect.

Nigamavacovedyaḥ: known only through Vedānta. By the śrutis, "I ask of you of that Being who is to be known only from the Upanishads" (*Br. Up. 3.9.26*), "Having well ascertained the Self, the goal of the Vedantic knowledge and having purified their minds through the practice of sannyasa, the seers, never relaxing their efforts" (*Mu. Up. 3.2.6*), "I alone am the theme taught in different Vedas" (*Kai. Up. 22*).

Anavadyaḥ: not falling (from my own nature), and devoid of defects.

Akhaṇḍabodho'ham: I am infinite knowledge; I am ever blissful infinite knowledge; I am consciousness-bliss, infinite knowledge.

विदिताविदितान्योऽहं मायातत्कार्यलेशशून्योऽहम्। केवलदृगात्मकोऽहं संविन्मात्रः सकृद्विभातोऽहम्॥८६८॥

I am different from the known and the unknown; I am completely devoid of ignorance and its effect; I am of the nature of the seer alone; nothing but consciousness; I am ever effulgent, unchanging. 868.

Viditāviditānyaḥ: the known is the object of waking and dream; the unknown is the object of deep sleep. Or the known is the gross and subtle object; the unknown is the causal object. Different from both. By the śruti, "It is different from the known; It is above the unknown" (*Ke. Up. 1.4*).

Māyātatkāryaleśasūnyaḥ: devoid of the connection of cause and effect; different from that.

Kevaladṛgātmakaḥ: nothing but the seer.

Sakṛdvibhātaḥ: being of an unchanging nature; being the same. By the śruti and smṛti, "Other than all these cause and effect" (*Kaṭha Up. 1.2.14*), "It has not sprung from anything and nothing has sprung from it" (*1.2.18*), "That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman" (*Br. Up. 2.5.19*), "He is the witness, and He is the Pure Consciousness free from the three gunas of nature" (*Śve. Up. 1.6.11*), "I am the witness, the ever auspicious, pure Consciousness" (*Kai. Up. 18*), "ever-effulgent and omniscient. Nothing has to be done in any way (with respect to Brahman)" (*Mā. Kā. 3.36*), "Brahman is spotless indeed and equal" (*BG 5.19*).

अपरोऽहमनपरोऽहं बहिरन्तश्चापि पूर्ण एवाहम्।
अजरोऽहमक्षरोऽहं नित्यानन्दोऽहमद्वितीयोऽहम्॥८६९॥
प्रत्यगभिन्नमखण्डं सत्यज्ञानादिलक्षणं शुद्धम्।
श्रुत्यवगम्यं तथ्यं ब्रह्मैवाहं परं ज्योतिः॥८७०॥

I am neither the cause or effect. I am outside and within; I am indeed infinite. I am not old; I am undecaying. I am eternal bliss; I am without a second. I am not different from the inner (Self); I am unbroken, indicated as 'Truth, Knowledge', etc. I am pure; I am known through the upaniṣads; I am Truth. I am the supreme light. I am Brahman alone. 869-870.

Aparaḥ: 'paraḥ' is the cause; not a cause.

Anaparaḥ: not the effect. The fourth, beyond space and time, "Uncreated and existing both within and without" (Mu. Up. 2.1.2).

Bahiḥ ca antaḥ ca: all-pervading.

Ajaraḥ: free from the six modifications and devoid of the six waves.

By the śrutis, "Truth, Consciousness, Infinite is Brahman" (Tai. Up. 2.1), "In this state the man himself becomes the light" (Br. Up. 4.3.9), "That great, unborn Self is undecaying, immortal, undying, fearless; It is Brahman (infinite)" (4.4.25).

Here are the blessings of the knower of Brahman that can also be contemplated upon as 'I am such' (e.g., I am the eternal changeless un-associated non-dual complete existence consciousness bliss self-luminous homogeneous Consciousness Brahman, I am the substratum of the I-thought and distinct from all that is seen, beginning from the individual ego etc.).

For the attainment of knowledge

May there be enlightenment of the eternal changeless un-associated non-dual complete existence consciousness bliss self-luminous homogeneous Consciousness Brahman. May there be experience of the Self that is the substratum of the I-thought, distinct from all that is seen, beginning from individual ego, and nothing but consciousness. May there be experience of Brahman not different from individual Self, devoid of all three kinds of divisions - internal, of the same and of different species; indivisible existence consciousness bliss and non-dual. May there be experience of Brahman not different from individual Self; ever pure, enlightened, free; the supreme reality; bliss; non-dual.

May there be experience of Consciousness which is devoid of divisions within etc.; indivisible; indicated by existence, consciousness, bliss; inner-Self; changeless; not different from Brahman; the witness of all. May there be accomplishment in the form of enlightenment of non-dual Brahman not different from individual Self where the

entire witnessed-world as a play of ignorance appears as different from one's own Self and is (nothing but) Self alone, it being non-different from the Self. May there be experience of the witness where one sees everything directly, free from any superimposed obstruction and without any modifications. May there be the experience of the consciousness-Self as the illuminator of the entire inert (matter such as) body, sense organs etc.

May the blissful Self be experienced since in the Self there is never a feeling of It being non-dear (to anyone) at any time, and being supremely the dear Self, it is supremely blissful. 'I am the all-pervading Self': may this experience be, since the knowledge of the inert world cannot take place except for the presence of intelligence and the Self is all pervading intelligence. May the experience of the innermost Self be, which shines forth in the contrary manner as distinct from that which is non-existent and inert: sorrowful (entities) starting from the individual ego. May the experience of the conscious Self be, since in the proximity of consciousness, due to its presence, the inert body, senses etc. attain sentiency. May the blissful Self be experienced since the Self is supremely blissful and the sorrowful body etc. are also dear when they are with the (expression of) Self. May there be experience of the Self unconditioned by space, time and objects.

For abidance in knowledge

May there be ever firm knowledge that I am the one consciousness present in all bodies beginning with Hiraṇyagarbha and ending with a blade of grass. In division-less meditation, may my mind be protected from the obstacles like sleep, disturbance, dirt of impressions and delight of conditioned happiness and may such a mind without obstacles abide in Brahman. May I have the intense realisation that the one who resides in the bodies (the hearts) of all beings starting from Brahmā up to a blade of grass, expressing as the witness of those bodies, is the infinite Self; that alone is the supreme Self and is also my, the seeker's, nature. Free from doubts regarding the purport of scriptures and erroneous notions, may I have firm abidance in the uncontradicted direct knowledge 'I am Brahman' like a gooseberry fruit in the palm.

May I have constant wisdom that I am infinite bliss-knowledge, culminating in the experience of the infinite Self. May I have the experience of the all-pervading Self since the cognition of the inert world is due to the proximity of consciousness and hence the Self is all pervading. May I have complete experience of the infinite Self in all aspects (in space, in time and in objects) since the infinite Self is associated with all, providing existence to all. 'Being unlimited by space and time, ever directly experienced, independent of any other means, the self-luminous conscious Self is ever self-existent': may this direct experience always be. 'Where a thing is recognised (merits and sins), the Self is untouched by that thing since it is in a different plane of existence': may such experience of the detached Self ever be. The Self has no association with anything; it being partless and detached, the Self is ever free. May I have the experience of that ever-free Self.

‘The Self, without becoming an object, being capable of direct transactions, is self-luminous’: may the experience of that self-luminous Self ever be. ‘Independent of any other means, being luminous by itself is self-luminous’: may the experience of that self-luminous Self ever be.

For a specific accomplishment

May the five objectives be accomplished for me: protection of knowledge by repeated practice of exhaustion of impressions; destruction of mind and self-knowledge; achievement in penance; equanimity in all; elimination of sorrow and manifestation of bliss. May there be destruction of negative impressions like attachment etc. through exuberance of positive impressions such as friendship, compassion, delight and indifference. Due to constant contemplation on the Self, may the mind withdraw in the Self, devoid of any other mental thought modifications. Due to the strength of listening, reflection and meditation along with mind control etc. by the elimination of four obstacles in the form of attachment to objects, dullness in intelligence, erroneous notions and contradictory insistence, may there be an unobstructed direct experience of Brahman. With the six limbs starting with the beginning, may there be unwavering wisdom in the purport of all Vedāntic scriptures: non-dual Brahman. On the strengthening of impressions of forgiveness etc. arising from discernment etc., due to destruction of tendencies which are the reasons for sudden rise in thoughts such as anger without a deliberation on the causes and consequences, may there be no rise in anger etc. unless there is a (significant) external trigger.

Contemplation on the Self

May there be unobstructed contemplation by logical reasoning in accordance with Vedānta on the non-dual entity heard from the mouth of a revered teacher. May there be a continuous flow of thoughts of the Self that is existence-consciousness-bliss, devoid of the opposite thoughts of body etc. May supreme bliss of the nature of Self constantly manifest in the subtle thought-free mind remaining only as impressions in which are placed thoughts such as ‘I am unattached, I am the conscious Self’, directed towards the Self. Abidance without division in ‘I am the Self; witness; one without a second, of the nature of consciousness; neither ignorance nor its effect but eternal pure enlightened free real supreme bliss; non-dual Brahman’: that alone is samādhi. When the dual-discrimination becomes firm by inner-meditation on seer-seen discrimination and by external meditation on Brahman-creation discrimination, may this (seeker) be free from body identification and knower of Supreme Truth. Having determined that the real nature of matter which becomes known later is nothing but Consciousness which illuminates first, discarding matter, may the mind ever dwell on Consciousness alone.

Contemplation with Mantras

The supreme Self of the nature of existence-consciousness-bliss which pervades objects with all names and forms, even outside the physical body like a rope in a

snake, stream of water etc., is known by the word 'para'. The individual is spoken of as the witness distinct from the I-thought within; the support for the I-thought, innermost consciousness alone is known by the word 'avara'. That which is 'para (higher)' and 'avara (lower)' is parāvara, the supreme Self not different from the inner (self).

In that, within and without, present as higher and lower, in reality being devoid of higher and lower divisions, in the supreme self which is 'para' (higher) and 'avara' (lower) not different from the inner (self), according to scripture *"thou art I, O revered God 'I indeed am thou'"*, when mutual indivisible oneness is realised, then by that realisation of parāvara Brahman, for me who is realised, may the supreme goal in the form of the destruction of the knot of the heart, elimination of all doubts and destruction of all actions be accomplished. May the cutting of the knot in the form of elimination of oneness between Self and the I-thought be firmly accomplished.

The consciousness in the form of the witness of the body, sense organs etc., which is arrived at by the statement, *"all these are the names of consciousness"*; the same is concluded as the supreme Brahma, the cause of the creation, by the statement *"This Brahma"* and there is not even an iota of difference. May there remain constant awareness of this great statement of the Aitareya (Upanishad). Since the consciousness Brahma is present everywhere, therefore the consciousness in me also is the same Brahma, it being non-distinct. May this oneness of the individual and Brahma, arising from the great statement of Aitareya, be ever there.

For elimination of all doubts

(A list of all possible spiritual doubts is presented here.)

1. Is the Self different from the body or not?
2. If different, is it associated with the quality of doership?
3. If a non-doer, is it different from Brahma or not?
4. If one with It (Brahma), is knowledge along with actions the means of liberation or knowledge alone?
5. Is the Self a witness or a doer?
6. Even if a witness, does it have infinitude?
7. Even if Infinite, can it be known through intellect or not?
8. Even if known (through the intellect), by mere knowledge can there be liberation or not?
9. Even if I am Infinite from the absolute standpoint, is it possible to realise that (infinite) nature?
10. Even when realised, is there anything further that needs to be done or not?
11. Even if there is nothing that needs to be done, do I have liberation while living or not?
12. Even if I am liberated while living, do I have complete liberation (videha mukti) after the fall of my current body or not?

13. Even if I attain that, in due course of time, will I have a new body or not?
May there be elimination of all such doubts.

1. Is this Self gross or subtle or different from both?
2. Even if different from both, is it of atomic size or medium size (pervading only body) or all pervading?
3. Is it matter or combination of matter and consciousness or consciousness (alone)?
4. Is it different from God or God (Itself)?
5. Is the creation real or is it illusory?
6. Are actions the means to liberation or knowledge etc.?

May there be elimination of all such doubts.

For the elimination of conditionings

May there be liberation in the form of elimination of all the accumulated karmas, different from *prārabdha* karmas which are acquired over millions of lives which have not started giving results yet and are the causes of future births. The happiness that exists when there is no awareness of duality and one is not in sleep is the Bliss of Brahman. May this continuous experience of oneness of the self with Brahman ever be. The bliss that exists in the absence of interactions of the mind is the nature of the Self. Just as a dream has no existence apart from itself (when it is experienced), waking also does not have an existence other than itself (i.e. it is valid only when it is experienced). With this (wisdom), may there be accomplishment of non-dual experience.

May the knowledge of Brahman arising in a mind which is free from impressions and thoughts, due to their elimination and the destruction of the mind, arising from the absence of doubts and erroneous notions, remain protected by not getting contradicted. May the knowledge of the Truth remain protected by not getting contradicted. I am that consciousness alone which is present in dream even in the absence of gross body, in deep sleep even in the absence of subtle body and in samadhi in the absence of causal body; in four states, which pervades like a thread in and through gems and shines all the time. May I have a clear comprehension of the Self different from the three bodies as I recognise the absence of the three bodies and the presence of the witness consciousness through the method of presence and absence. 'All of this illusory world, which comprises forms, taste, etc. that appears in the Self is really non-existent': may this become a firm resolve.

For the attainment of grace of God

May Bhagavan Vasudeva, in the form of showering His grace on me who is worshipping Him with great devotion, eliminate the darkness of delusion arising from a lack of discrimination which in turn arises from ignorance, by lighting the lamp of knowledge.

(The process of lighting the lamp is described.)

The flame is in the form of distinct Self-knowledge, with the ghee of devotion and His grace, nurtured by the air of thoughts of the Self, with the wick of impressions gathered from the practice of celibacy etc., with the receptacle of dispassionate inner instrument, protected from the stormy winds of the mind devoid of pleasure for objects and the pollution of likes and dislikes, with the mind ever engaged in single pointed attention on absolute knowledge.

May I always have such blessings. May I also have blessings where Bhagavan Vasudeva showers me with the knowledge by which devotees ever lovingly worship the Supreme Self as non-different from (one's own) Self.

For the attainment of devotion to Guru

By whose grace I have discovered my Self; that I alone am Viṣṇu, and in me alone everything is projected; may there be unwavering devotion to his lotus feet. Thus, the blessings of the glorious *paramahansa* renunciate Shri Vidyaranya Muni become a means to meditation on words in attaining what is already attained.

**एवं सन्मात्रग्राहिण्या वृत्त्या तन्मात्रगाहकैः।
शब्दैः समर्पितं वस्तु भावयेन्निश्चलो यतिः॥८७१॥**

In this way, being steady, the renunciate should meditate on the Reality by the thought which grasps Existence alone; with words which grasp that (Brahma) alone. 871.

Evam: as established by the previous five verses; thus.

Sanmātragrāhinyā vṛtṭyā: not grasping name and form, by the thought which grasps the one Brahma alone; by seeing name and form as false.

Samarpitam: arrived at/cognised by (words).

Vastu: nothing but existence-consciousness; Brahma, indicated as ever pure, enlightened, free, true.

**कामादिदृश्यप्रविलापपूर्वं
शुद्धोऽहमित्यादिकशब्दमिश्रः।
दृश्येव निष्ठस्य य एष भावः
शब्दानुविद्धः कथितः समाधिः॥८७२॥**

The state of one absorbed in the Seer with words such as ‘I am pure’, having dissolved all the seen such as desire; that is described as śabdānuviddha-savikalpa samādhi. 872.

Kāmādidṛśyapavilāpapūrvam: preceded by the understanding of falsity (of desire etc.).

Ahaṃ: I am enlightened.

Niṣṭhasya: of one absorbed.

In this way, the section on savikalpa samādhi is concluded. Its result is firm, immediate knowledge of oneself as Brahman.

Nirvikalpa samādhi

Having shown the two types of savikalpa samādhi in the Self: as the witness of thoughts of desires etc., and as that which is indicated by words such as ‘I am pure, I am enlightened’; having known the falsity of what is witnessed by the śruti, “modification has speech alone as its support and is in name only” (Ch. Up. 6.1.4), by dissolution, he now explains nirvikalpa samādhi which is of the nature of steadiness.

दृश्यस्यापि च साक्षित्वात्समुल्लेखनमात्मनि।

निवर्तकमनोवस्था निर्विकल्प इतीर्यते॥८७३॥

The withdrawn state of mind in the Self and its being the witness of what is seen is described as nirvikalpa samādhi. 873.

Samullekhanaṃ: description.

Nivartakamano’vasthā: the state of mind giving rise to withdrawal. In the reading ‘*nirvitarkamano’vasthā*’, that state of the mind free from doubt, turned away from experienced objects.

Here, nirvikalpa samādhi is shown to be a particular form/state of the mind.

The Self is also indicated by the word ‘nirvikalpa’? That is true. This immediate Self, devoid of all dualities of the superimposed, beginning with Hiranyagarbha, free from the dirt of ignorance etc., pure: that is nirvikalpa. The knowledge which is acquired of that non-dual Self by the knowers of the Truth that is the meaning of the Veda; that is also ‘*nirvikalpa*’.

सविकल्पसमाधिं यो दीर्घकालं निरन्तरम्।

संस्कारपूर्वकं कुर्यान्निरविकल्पोऽस्य सिध्यति॥८७४॥

One who practises savikalpa samādhi continuously for a long time, with the impressions from that practice achieves nirvikalpa samādhi. 874.

Nirantaram: in an uninterrupted way; devoid of any dissimilar thoughts.

Samṣkārapūrvakam: preceded by impressions of the practice of samādhi.

Savikalpasamādhim: associated with the seen and with words.

Nirvikalpaḥ: samādhi.

As it is said by Vidyāraṇya Muni - “Helped by the merits of the previous births and the strong impression created through constant efforts (at getting into samadhi)” (*Pañcadaśī* 1.57). The particular merit which is untouched by adharma is also necessary to achieve nirvikalpa samādhi.

निर्विकल्पकसमाधिनिष्ठया
तिष्ठतो भवति नित्यता ध्रुवम्।
उद्भवाद्यपगतिर्निर्गला
नित्यनिश्चलनिरस्तनिर्वृतिः॥८७५॥

By constant abidance in nirvikalpa samādhi, there is certainly eternality, the end of birth etc., and unobstructed eternal, firm, endless peace. 875.

Tiṣṭhataḥ: of the seeker who is abiding.

Nityatā: the attainment of Brahma-*bhāva*.

Udbhavādyapagatiḥ: the absence of birth and by the word ‘*ādī*’ growth, modification, old age, destruction should be understood.

Nirargalā: unobstructed.

Peace which is eternal, steady, endless, of the nature of the supreme Brahman and characterised by knowledge of the oneness of Brahman and the individual: that is achieved.

विद्वानहमिदमिति वा किञ्चि -
द्वाह्याभ्यन्तरवेदनशून्यः।
स्वानन्दामृतसिन्धुनिमग्न -
स्तूष्णीमास्ते कश्चिदनन्यः॥८७६॥

The rare wise person, being one with the Truth, is free from any external or internal sorrow as ‘I am this’; he remains silent, submerged in the ocean of nectar that is the bliss of one’s Self. 876.

Ananyaḥ: having known oneself as not different from Brahma; one who has directly realised Brahma (as the self).

Aham idam iti: with the word 'this', many alternatives are possible: fat, this, fair, one-eyed, blind, deaf, mute, having resolve and doubt, having determination, happy, unhappy, father, son, lord, having family and lineage, etc. Or, their abode. One becomes free from the internal thought of 'I' and external thought of 'this'.

निर्विकल्पं परं ब्रह्म यत्तस्मिन्नेव निष्ठिताः। एते धन्या एव मुक्ता जीवन्तोऽपि बहिर्दृशाम्॥८७७॥

Those who abide in that supreme Brahma alone, free from differences are blessed; even though living in the eyes of those with extroverted vision, they are free. 877.

Bahirdṛśām: with respect to worldly people.

Doubt: But - the knowledge of Brahma which admits differences takes place in the state in which there are differences, when the knower etc. are present. At the time of listening to the upaniṣads, the knowledge of savikalpa Brahma takes place from the scripture and the Ācārya. That being the case, the knowledge of Brahma free from differences may take place in the state in which there are no differences. Therefore, only the practice of nirvikalpa samādhi should be done and not of śravaṇa and manana, since they are always with differences.

Here, we say - since the knower etc. are absent, knowledge is not possible in the nirvikalpa state, as in deep sleep. Knowledge can arise only where the means of knowledge functions and not elsewhere. Therefore, at the time of śravaṇa, for the one with an extremely pure mind, free from the three types of craving, endowed with the fourfold qualification, free from obstacles due to previously performed *pāpa*, the immediate knowledge of Brahma, free from differences, will indeed take place. If this is the case, why does śruti prescribe nirvikalpa samādhi? It is said - in order to render complete any deficiency in the fourfold qualification and to remove obstacles. By the śruti, "*he becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self,*" (*Br. Up. 4.4.23*), and also "*when the five organs of perception become still, together with the mind, and the intellect ceases to be active: that is called the highest state. This firm holding back of the senses is what is known as Yoga. Then one should become watchful, for Yoga comes and goes*" (*Kaṭha Up. 2.6.10-11*): thus samādhi is enjoined not for the sake of direct realisation of Brahma; that takes place by śravaṇa alone. For those who have performed śravaṇa of upaniṣads, even when the impossibility of the means and object of knowledge has been eliminated, the flaw of the unfocused mind is an obstruction; in order to remove it, yoga should be practised. Paramaguru Gaudapadacharya also says, "*The mind can be brought under control only by an unrelenting effort like that which is required to empty an ocean, drop by drop, with the help of a (blade of) Kuśa grass*" (*Mā. Kā. 3.41*).

The external mode of *samādhi*

यथा समाधिर्त्रितयं यत्नेन क्रियते हृदि।
तथैव बाह्यदेशेऽपि कार्यं द्वैतनिवृत्तये॥८७८॥
तत्प्रकारं प्रवक्ष्यामि निशामय समासतः।
अधिष्ठानं परं ब्रह्म सच्चिदानन्दलक्षणम्॥८७९॥

Just as the three types of *samādhi* are practised in the heart with effort; so too, to eliminate duality, they should also be practised externally. I will describe that method to you in brief; listen. The supreme Brahma is the substratum (of all); it is characterised as Existence, Consciousness, Bliss. 878-879.

Samādhitrīṭayam: savikalpa *samādhi*: associated with the seen, associated with words, and also nirvikalpa *samādhi*.
Niśāmaya: listen; having listened, know it.

तत्राध्यस्तमिदं भाति नामरूपात्मकं जगत्।
सत्त्वं चित्तं तथानन्दरूपं यद्ब्रह्मणस्त्रयम्॥८८०॥
अध्यस्तजगतो रूपं नामरूपमिदं द्वयम्।
एतानि सच्चिदानन्दनामरूपाणि पञ्च च॥८८१॥
एकीकृत्योच्यते मूर्खैरिदं विश्वमिति भ्रमात्।
शैत्यं श्वेतं रसं द्राव्यं तरङ्ग इति नाम च॥८८२॥
एकीकृत्य तरङ्गोऽयमिति निर्दिश्यते यथा।

There, this world of the nature of name and form appears, superimposed. Existence, consciousness and bliss are the three indicators of Brahma; this name and form are the two indicators of this superimposed world. Existence, consciousness, bliss, name and form: taking these five as one, fools describe this as the world due to delusion, just as one describes 'this wave', having taken coolness, whiteness, taste, fluidity and the name 'wave', as one. 880-882.

Tatra: in that Brahma of the nature of existence-consciousness-bliss, the substratum of all.

Nāmarūpātmakaṃ: whose nature is name and form.

Yad brahmaṇaḥ trayam: the three forms/indicators of Brahma.

Adhyastajagataḥ: of the world which is superimposed, since it is of the nature of ignorance.

Rūpaṃ: indicator.

आरोपिते नामरूपे उपेक्ष्य ब्रह्मणः सतः॥८८३॥

स्वरूपमात्रग्रहणं समाधिर्बाह्य आदिमः।

सच्चिदानन्दरूपस्य सकाशाद् ब्रह्मणो यतिः॥८८४॥

नामरूपे पृथक्कृत्वा ब्रह्मण्येव विलापयन्।

अधिष्ठानं परं ब्रह्म सच्चिदानन्दमद्वयम्।

यत्तदेवाहमित्येव निश्चितात्मा भवेद्ध्रुवम्॥८८५॥

Overlooking superimposed name and form, grasping only the true nature of Brahma that is Existence is the first type of external samādhī. Having separated name and form from Brahma that is existence-consciousness-bliss, dissolving (them) in Brahma, the renunciate will certainly have the firm understanding, ‘I am that supreme Brahma, the substratum, non-dual existence-consciousness-bliss alone’. 883-885.

Svarūpamātragrahaṇam: grasping only the true nature of Brahma as It is.

Ādimah: (samādhī) with differences, associated with the seen.

Yatiḥ: one who has renounced all actions; who is free from craving towards any action.

Vilāpayan: knowing the absolute non-existence of both (name and form) in all three periods of time; like the dissolution of the rope-snake in the rope, or like the dissolution of the dreamworld in the seer of the dream, on the strength of the śruti and smṛti, “*That which is non-existent at the beginning and in the end, is necessarily so (non-existent) in the middle. The objects are like the illusions we see, still they are regarded as real,*” (Mā. Kā. 2.6), “*There is no difference whatsoever in it,*” (Br. Up. 4.4.19).

Disregarding name and form in Brahma and the world which have five indicators due to mutual superimposition, knowing only the aspects of the substratum as real, one should repeatedly think in this way: ‘I am that alone; not this assembly of body etc., or: this is my name, this is my form as a person’. By the remembrance, “*from the moment we wake (or know) until we fall asleep (or die), one should keep the mind occupied in thinking of the highest*”.

इयं भूर्न सन्नापि तोयं न तेजो
न वायुर्न खं नापि तत्कार्यजातम्।
यदेषामधिष्ठानभूतं विशुद्धं
सदेकं परं सत्तदेवाहमस्मि॥८८६॥

This earth is not Brahma; nor is water, nor fire, nor air, nor space, nor their effects. I am that one pure Existence alone which is their substratum; the supreme Brahma. 886.

Sat: Brahma.

Tatkāryajātam: the collection of effects of those five elements or of the pañcīkṛta elements.

न शब्दो न रूपं न च स्पर्शको वा
तथा नो रसो नापि गन्धो न चान्यः।
यदेषामधिष्ठानभूतं विशुद्धं
सदेकं परं सत्तदेवाहमस्मि॥८८७॥
न सद्द्रव्यजातं गुणा न क्रिया वा
न जातिर्विशेषो न चान्यः कदापि।
यदेषामधिष्ठानभूतं विशुद्धं
सदेकं परं सत्तदेवाहमस्मि॥८८८॥

Neither sound, nor form, nor touch is Brahma; neither taste, nor smell, nor anything else. I am that one pure Existence alone which is their substratum; the supreme Brahma.

The collection of substances is not Brahma, nor quality, nor action. Generality is not Brahma, nor particularity; nor anything else. I am that one pure Existence alone which is their substratum; the supreme Brahma. 887-888.

Dravyajātam na sat: the collection of substances is not Brahma.

I am not all that which is agreed upon by the logicians, as explained in Tarkasaṅgraha: “The class of substances comprises nine and nine only: Earth, Water, Light, Air, Ether, Time, Space, Soul and Mind”, “there are twenty-four qualities: Colour, Taste, Odour,

Touch, Number, Dimension, Severalty, Conjunction, Disjunction, Priority; Posteriority, Gravity, Fluidity, Viscidity, Sound, Intellect or Understanding, Pleasure, Pain, Desire, Aversion, Effort or Volition, Merit, Demerit and Faculty”, “there are five kinds of actions: throwing upwards, throwing downwards, contraction, expansion, and going”, “generality is of two sorts: higher and lower”, “particularities reside in eternal substances and are innumerable”.

Na jātiḥ: not generality.

Anyah: inherence

Kadāpi: nor absence.

न देहो न चाक्षाणि न प्राणवायु -
मनो नापि बुद्धिर्न चित्तं ह्यहन्धीः।
यदेषामधिष्ठानभूतं विशुद्धं
सदेकं परं सत्तदेवाहमस्मि॥८८९॥
न देशो न कालो न दिग्वापि सत्स्या -
त्र वस्त्वन्तरं स्थूलसूक्ष्मादिरूपम्।
यदेषामधिष्ठानभूतं विशुद्धं
सदेकं परं सत्तदेवाहमस्मि॥८९०॥

The body is not Brahma, nor the senses, nor the vital air. I am not the mind, nor intellect, nor memory, nor indeed the I-thought. I am that one pure Existence alone which is their substratum; the supreme Brahma.

Space is not Brahma; nor is time, nor direction. Nor is anything else, in the form of the gross or subtle. I am that one pure Existence alone which is their substratum; the supreme Brahma. 889-890.

Akṣāṇi: the senses.

Ahandhīḥ: the I-thought.

I am not the gross or subtle body, nor the assembly (of parts).

एतद्दृश्यं नामरूपात्मकं यो -
ऽधिष्ठानं तद्ब्रह्म सत्यं सदेति।
गच्छंस्तिष्ठन्वा शयानोऽपि नित्यं

कुर्याद्विद्वान्बाह्यदृश्यानुविद्धम्॥८९१॥

The intelligent one who at all times, whether going, standing, or laying down, should always know the experienced external world of name and form as 'seen'. He attains the substratum: the Reality, Brahma. 891.

Vidvān: desirous of knowledge.

Nityam: always, at all times.

Bāhyadrśyānuviddham: united/connected with that which is seen externally.

Kuryāt: one should ascertain all that is of the nature of name and form as the 'seen'.

Adhiṣṭhānam: the support of all.

Etī: he attains; he knows.

The practice of samādhi associated with what is seen externally has been explained. Now the practice of samādhi associated with words is described with six verses.

अध्यस्तनामरूपादिप्रविलापेन निर्मलम्।

अद्वैतं परमानन्दं ब्रह्मैवास्मीति भावयेत्॥८९२॥

निर्विकारं निराकारं निरञ्जनमनामयम्।

आद्यन्तरहितं पूर्णं ब्रह्मैवास्मीति भावयेत्॥८९३॥

Dissolving all superimposed names and forms, one should meditate thus: 'I am Brahma alone, the pure, non-dual, supreme bliss'.

One should meditate thus: 'I am Brahma alone, the changeless, formless, taintless, disease-less, without beginning and end, infinite'. 892-893.

The renunciate who has given up all actions, desirous of attaining the bliss of liberation whilst living...

Adhyastanāmarūpādipravilāpena: by cognising the falsity (of name and form).

Nirmalam: without qualities.

Anāmayam: free from the disease of ignorance, desire, action etc.

'I am (infinite) Brahma': one should meditate in this way.

In the reading, 'I am Brahma alone; there is no doubt', the meaning is: I am Brahma alone, not a person; not the body, senses, mind and intellect; not a transmigratory being; not the doer, enjoyer, or an individual. I have no doubt.

निष्कलङ्कं निरातङ्कं त्रिविधच्छेदवर्जितम्।

आनन्दमक्षरं मुक्तं ब्रह्मैवास्मीति भावयेत्॥८९४॥

**निर्विशेषं निराभासं नित्यमुक्तमविक्रियम्।
प्रज्ञानैकरसं सत्यं ब्रह्मैवास्मीति भावयेत्॥८९५॥**

One should meditate thus: 'I am Brahma alone, pure; fearless; void of the threefold limitation; bliss; undecaying; free'.
One should meditate thus: 'I am Brahma alone, free from differences; without (false) appearances; ever free; changeless; of the nature of one consciousness; truth'. 894-895

Trividhaparicchedavarjitam: free from the limitation of place, time, objects.

Muktam: ever free, void of the projection of bondage.

Nirviśeṣam: void of the projection of all differences.

Nirābhāsam: free from the appearance of consciousness, as the rope is free from the appearance of the snake etc.

Nityamuktam: in all three periods of time, free from even the scent of bondage. Free from the afflictions of ignorance.

Prajñānaikarasam: of the essence of consciousness alone.

**शुद्धं बुद्धं तत्त्वसिद्धं परं प्रत्यगखण्डितम्।
स्वप्रकाशं पराकाशं ब्रह्मैवास्मीति भावयेत्॥८९६॥
सुसूक्ष्ममस्तितामात्रं निर्विकल्पं महत्तमम्।
केवलं परमाद्वैतं ब्रह्मैवास्मीति भावयेत्॥८९७॥**

One should meditate thus: 'I am Brahma alone, pure; knowledge; established by knowledge; supreme; innermost; unbroken; self-effulgent; supreme space'.

One should meditate thus: 'I am Brahma alone, extremely subtle; nothing but Existence; free from differences; the greatest; One alone; supreme; non-dual'. 896-897.

Buddham: of the nature of knowledge.

Tattvasiddham: established by knowledge of the Truth, Brahma.

Param: the supreme.

Pratyak: as the Self, ever immediate.

Akhaṇḍitam: unlimited, infinite, pervasive.

Parākāśam: the space of consciousness.

Susūkṣmam: subtler than space; even subtler than the mind; pure consciousness alone; unknown by the mind and senses.

Mahattamam: incomparably great.

Kevalam: free from any difference either internal, of the same, or a different kind.

One should continuously think in this way.

**इत्येवं निर्विकारादिशब्दमात्रसमर्पितम्।
ध्यायतः केवलं वस्तु लक्ष्ये चित्तं प्रतिष्ठति॥८९८॥**

In this way, one who meditates on the one truth (in the intellect), indicated by words such as ‘changeless’; his mind abides in the indicated meaning (Brahma). 898.

Nirvikārādīśabdamātrasamarpitam: which is made known only by words such as ‘changeless’ etc.

Lakṣye: in the oneness of Brahma and the Self.

Pratiṣṭhati: one becomes firm; he becomes one who is fixed in knowledge.

**ब्रह्मानन्दरसावेशादेकीभूय तदात्मना।
वृत्तेर्या निश्चलावस्था स समाधिरकल्पकः॥८९९॥**

That unmoving state of the thought due to the immersion in the bliss of Brahma, having become one with It as the Self: that is nirvikalpa samādhi. 899.

Brahmānandarasāveśāt: the bliss of Brahma; or, Brahma alone is bliss. That itself is *rasa*, “He himself is *rasa*” (*Tai. Up. 2.7.1*). By entering into that.

Ekībhūya: having attained oneness of identity with that.

Vṛtteḥ: of the thought of the intellect.

Akalpakāḥ: free from differences.

**उत्थाने वाप्यनुत्थानेऽप्यप्रमत्तो जितेन्द्रियः।
समाधिषट्कं कुर्वीत सर्वदा प्रयतो यतिः॥९००॥**

The renunciate who, ever attentive and careful, has conquered the senses, should always practise the sixfold samādhi, whether transacting or when withdrawn. 900.

Apramattāḥ sarvadā: attentively, carefully.

Utthāne: at the time of transacting.

Anutthāne api: in the state of samādhi.

In order to eliminate erroneous notions, there is nothing whatsoever other than Brahma at all places, in all times and with respect to all objects, in all states; by śrutis such as “All this is certainly Brahman” (*Mu. Up. 2.2.11*), “The Self is all this” (*Ch. Up.*

7.25.2), “All this is Brahman. This Atman is Brahman” (Mā. Up. 2), and also by sūtras such as “(Brahman is) the material cause also, (on account of this view alone) not being contradictory to the proposition and the illustrations (cited in the Sruti)” (BS 1.4.23), “Its (of the effect) non-difference (from the cause results) from words like ‘origin’ etc.” (2.1.14). In addition, with examples of clay, iron and sparks of fire, and by examples of the drum, conch and lute. By conditional case agreement, that which is the snake is the rope; that which is water is the rays, etc. Having thus negated the entire illusory creation, one should always recognise the inner Self that is non-different from Brahma, the substratum of that (creation): this is the instruction of the Guru. The practice of samādhi is achieved by this.

**विपरीतार्थधीर्यावन्न निःशेषं निवर्तते।
स्वरूपस्फुरणं यावन्न प्रसिध्यत्यनर्गलम्।
तावत्समाधिषट्केन नयेत्कालं निरन्तरम्॥९०१॥**

As long as erroneous thinking is not completely eliminated and as long as knowledge of one’s own nature free from obstruction is not attained, so long should one continually spend time in the six types of samādhi. 901.

Viparītadhīḥ: the notion of self in the not-self and the notion of reality in the world.

Svarūpasphuraṇam: Self-knowledge and supreme bliss.

The desire to enjoy objects does not arise again and there remains the absence of fear, grief etc. “Who is free from attachment, fear, and anger, is called a sage of steady wisdom” (BG 2.56).

The practice of samādhi should be done continuously, for a long time, with great care and attention.

The abandonment of carelessness

**न प्रमादोऽत्र कर्तव्यो विदुषा मोक्षमिच्छता।
प्रमादे जृम्भते माया सूर्यापाये तमो यथा॥९०२॥
स्वानुभूतिं परित्यज्य न तिष्ठन्ति क्षणं बुधाः।
स्वानुभूतौ प्रमादो यः स मृत्युर्न यमः सताम्॥९०३॥**

The intelligent one who desires liberation should not be inadvertent. Ignorance manifests when inadvertence arises as darkness manifests upon the setting of the sun. Wise people do not remain giving up the bliss of the Self for even a

moment. Negligence towards the Self is death for noble people; Yama is not.
902-903.

Mokṣaṃ: abiding as one's own nature; non-return (to saṃsāra); supreme happiness.

Atra: in the topic of samādhi.

Na: it should not be done.

Māyā: ignorance.

Svānubhūtim: the joy of the Self.

Even for a moment (they do not remain); they are always revelling in the welfare of all beings. 'Of all' indicates all beings, beginning with Brahmā up to a blade of grass. 'Welfare' indicates the innermost Self, the seat of supreme love; 'revelling', meaning they remain as the inner Self which is the Self of all, seeing all as their own Self, as 'I'. Or, that in which all beings are established, in that Brahman which is the substratum of all, they revel.

By the words of Sanatsujāta to Dhṛtarāṣṭra, "I call inadvertence indeed as death" (MB 5.42.4). Upon falling from one's own nature there is forgetfulness of the Self; by that, superimposition of the not-self arises once again.

अस्मिन्समाधौ कुरुते प्रयासं
यस्तस्य नैवास्ति पुनर्विकल्पः।
सर्वात्मभावोऽप्यमुनैव सिध्ये -
त्सर्वात्मभावः खलु केवलत्वम्॥९०४॥

There is no revival of doubts/errors for one who exerts effort in samādhi. The state of the Self as all is indeed achieved by this alone; certainly, that state is liberation. 904.

Prayāsaṃ: formidable effort.

Tasya: for that person performing Brahma-abhyāsa.

Vikalpaḥ: difference arising from doubt or error.

Sarvātmabhāvaḥ: "these beings, all these are the Self" (Br. Up. 4.5.7): the state of Self in all.

Amunā: by samādhi.

Khalu: certainly, definitely.

सर्वात्मभावो विदुषो ब्रह्मविद्याफलं विदुः।
जीवन्मुक्तस्य तस्यैव स्वानन्दानुभवः फलम्॥९०५॥

They know the state of all as the Self to be the result of brahmavidyā for the knower. For that knower who is liberated while living, the experience of the bliss of one's Self is the result. 905.

Viduṣaḥ: for the knower of Brahma.

Brahmavidyāphalaṃ: the result of knowledge of Brahma; of śravaṇam, mananam and nididhyāsanam.

Tasya: of that knower.

Svānandānubhavaḥ: the experience of the bliss of Brahman.

योऽहं ममेत्याद्यसदात्मगाहको
ग्रन्थिर्लयं याति स वासनामयः।
समाधिना नश्यति कर्मबन्धो
ब्रह्मात्मबोधोऽप्रतिबन्ध इष्यते॥१०६॥

That is the knot where the Self is mistaken for the unreal beginning with 'I' and 'mine'; it is composed of impressions and is dissolved by samādhi, which destroys the bondage of karma. (Then) the knowledge of Brahman as the Self is attained, free from obstructions. 906.

Aham-mama-ityādyasadātmagāhakaḥ: superimposition; the notion of 'that' in what is not that; that which mixes up the Self in that which is unreal, beginning with 'I' and 'mine'.

Apratibandhaḥ: free from doubt and error.

Iṣyate: it is attained.

It is said, "When he (the Self), that is both the high and the low is seen, the knot of the heart is untied; all doubts are resolved; and all his karma is dissipated" (Mu. Up. 2.2.8), "When here all the knots of the heart are sundered, then the mortal becomes immortal. This much alone is the teaching" (Kaṭha Up. 2.6.15).

एष निष्कण्टकः पन्था मुक्तेर्ब्रह्मात्मना स्थितेः।
शुद्धात्मनां मुमुक्षूणां यत्सदेकत्वदर्शनम्॥१०७॥

For those seekers of liberation with pure minds, to see all as one is the unobstructed path to liberation: to see one Existence as all. 907.

Sadekatvadarśanaṃ: seeing Brahman everywhere; since the differences of individual, world and God are eliminated, being of the nature of ignorance.

Sthiteḥ: of the realised one who is fulfilled.

Niṣkaṇṭakaḥ: unobstructed.

Panthā: path.

He is indeed liberated; there is no doubt in the matter. In the state of bondage there is thinking of liberation; having known the unborn, undivided Brahman, since even liberation is with respect to bondage, from the absolute standpoint, it is already achieved.

तस्मात्त्वं चाप्यप्रमत्तः समाधी -
नृत्वा ग्रन्थिं साधु निर्दाह्य युक्तः।
नित्यं ब्रह्मानन्दपीयूषसिन्धौ
मज्जन्क्रीडन्मोदमानो रमस्व॥९०८॥

Therefore, having practised samādhi without negligence and properly burnt the knot to ashes, being immersed in the ocean of nectarean bliss of Brahman, playing (there), rejoicing, take delight. 908.

Oh disciple, (therefore...).

Sādhū: in the proper manner.

Nirdāhya: reducing (it) to ashes.

So too, the śruti, “He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born” (Ch. Up. 8.12.3), “He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds” (Ch. Up. 7.25.2). Drink the nectarean bliss of the Self in this way; “He himself is Rasa. Having tasted this man becomes blessed” (Tai. Up. 2.7.1).

Yoga and its eight limbs

For the primary student the enquiry into the statements of Vedānta preceded by the fourfold qualification beginning with dispassion is indeed the main means to realisation. For the middling student the enquiry into the statements of Vedānta along with savikalpa samādhi is the means. Now, even though having enquired more than once, due to the obstruction of dullness of the intellect, because of the restlessness of the intellect and the inability of the practice of savikalpa samādhi, immediate knowledge does not take place. For that secondary student, the main means is upāsanā of the unqualified Brahman along with enquiry into the statements of Vedānta; that should be done. Thus, the next section begins.

निर्विकल्पसमाधिर्यो वृत्तिर्नैश्चल्यलक्षणा।
तमेव योग इत्याहुर्योगशास्त्रार्थकोविदाः॥९०९॥

Nirvikalpa samādhi is the modification (of mind) characterised by steadiness. That is what the knowers of the ultimate import of the yoga scriptures describe as 'yoga'. 909.

That itself is single pointedness of mind.

It is said - "this is called erroneous thinking. It is removed by the single-pointed meditation" (Yo. Sū. 7.104).

**अष्टावङ्गानि योगस्य यमो नियम आसनम्।
प्राणायामस्तथा प्रत्याहारश्चापि च धारणा।
ध्यानं समाधिरित्येव निगदन्ति मनीषिणः॥९१०॥**

Wise people say the eight limbs of yoga are: yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi. 910.

Manīṣiṇaḥ: intelligent ones.

Even though these are explained in the yoga philosophy, He describes the characteristics agreeable to Himself.

**सर्वं ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः।
यमोऽयमिति सम्प्रोक्तोऽभ्यसनीयो मुहुर्मुहुः॥९११॥**

The restraint of the senses due to the understanding, 'all this is indeed Brahman', is described as yama; it should be repeatedly practised. 911.

Sarvaṃ: beginning with the subtle body, up to the entire creation.

Brahma: devoid of the world, free from differences.

Through the conditional case agreement, like the rope-snake etc.

In the section 'All this is indeed Brahman' (455-6), it was explained at length.

Vijñānāt: due to the cause of firm ascertainment, the control of all senses beginning with hearing and beginning with speech; to turn away from objects (is control of the senses).

Yama is achieved by observing the defects in sense objects, by observing their nature as impermanent, mixed with sorrow, subject to gradation, unsatisfying etc.; and by contemplation.

Having indicated yama, He now indicates niyama.

सजातीयप्रवाहश्च विजातीयतिरस्कृतिः।

नियमो हि परानन्दो नियमात्क्रियते बुधैः॥११२॥

The continuous flow of similar thoughts, giving up what is contrary: this is *niyama*, which is supreme bliss. The wise attain it by practice. 912.

Sajātīyapravāhaḥ: the supreme Brahman which is not different from the inner (Self) is *sajātīya*; a flow of thoughts taking that one form alone. Or a flow of similar thoughts of Brahman, such as 'I am unattached', 'I am infinite', 'I am attributeless', 'I am of the form of the substratum', 'I am unbroken'.

Vijātīyatiraskṛtiḥ: the different thought is that which arises from previous impressions, of the form of the world; setting it aside by seeing the defects, in order to strengthen dispassion: "The mind should be turned back from the enjoyment of pleasures, remembering that all this is attended with misery. If it be remembered that everything is the unborn (Brahman), the born (duality) will not be seen" (Mā. Kā. 3.34).

Parānandaḥ: well known in the upaniṣads.

Its attainment (is done by wise people), *niyamāt*: through practice.

सुखेनैव भवेद्यस्मिन्नजस्रं ब्रह्मचिन्तनम्।

आसनं तद्विजानीयादितरत्सुखनाशनम्॥११३॥

Know that to be 'āsanam' in which there may be effortless, constant thinking of Brahman. That which is different destroys happiness. 913.

Yasmin: remaining in Brahman.

Sukhena: as happiness; effortlessly.

Ajasram: continuously, at all times.

Brahmancintanam bhavet: there may be natural abidance in the Self due to the nature of the Self as non-dual, free from contemplation upon what ought and ought not to be done.

Itarasukhanāśanam: which destroys the happiness derived from external sense objects, and which destroys the happiness arising from thinking of the not-self internally.

In the reading '*netaratsukhanāśanam*', it is not āsanam simply by being the destroyer of happiness different from Brahman. Or, that particular state of the body and torturing of the limbs as the destroyer of happiness; it is not āsanam.

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात्।

निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते॥११४॥

The restraint of all (other) thoughts by meditation upon all objects, beginning with the mind, as Brahman alone is called *prāṇāyāma*. 914.

Cittādisarvabhāveṣu: among those bhāvas of which mind is the first; among all objects that are the not-self.

Sarvavṛttinām: of all thoughts of the not-self; of all that is the not-self and seen.

In the doctrine of Vedānta, since the prāṇa is dependent upon the mind, the restraint of the prāṇa is through restraint of the mind, not otherwise as agreed in the Yoga philosophy, that by restraint of the prāṇa there is restraint of the mind; because the mental sheath is the self of the vital air sheath.

Having shown *prāṇāyāma* according to his own thinking, now he indicates the threefold division of *recaka* etc.

निषेधनं प्रपञ्चस्य रेचकाख्यः समीरणः।

ब्रह्मैवास्मीति या वृत्तिः पूरको वायुरीरितः॥९१५॥

ततस्तद्वृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः।

अयं चापि प्रबुद्धानामज्ञानां प्राणपीडनम्॥९१६॥

The negation of the world is called 'recaka'; that thought of 'I am Brahman alone' is called 'pūraka'. Thereafter, the steadiness of that thought is the restraint of the prāṇa, kumbhaka. This is for advanced seekers; for the ignorant, it is suppressing the prāṇā (that is prāṇāyāma). 915-916.

Prapañcasya: of the entire not-self in the form of cause and effect, indicated by the three quarters.

Niṣedhanam: negation; falsity.

Vṛttiḥ: that thought of peace, auspicious, the non-dual.

Tadvṛttinaiścalyam: the steadiness of the thought 'I am Brahman, the world is false'.

Prabuddhānām: of those who have performed śravaṇa of the upaniṣads and manana, not of the ignorant; for them, the control of the prāṇa and the distinction of recaka etc. is nothing but (suppressing the prāṇa). There is a difference in the practices according to the difference in the qualified students; through that, the difference in the indicator of all the limbs beginning with yama has been shown. Therefore, one should not entertain any doubt: this is the ultimate import.

विषयेष्वात्मतां त्यक्त्वा मनसश्चिति मज्जनम्।

प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुमुक्षुभिः॥९१७॥

Giving up the notion of self in objects, the immersion of the mind in consciousness is what should be known as pratyāhāra. That should be practised by seekers of liberation. 917.

Viṣayeṣu: in a pot etc.; in the entire collection of objects of enjoyment. Or in sound etc.
Ātmatām: the notion of self.

Citi: in Brahman, in the Self.

In the reading '*viṣvātmātām dṛṣṭvā*', seeing the self-hood in them through samādhi associated with words and what is experienced externally, focusing on existence, knowledge and happiness (aspects), the immersion of the mind in the Self and the rejection of name and form is pratyāhāra.

**यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात्।
मनसो धारणं चैव धारणा सा परा मता॥९१८॥**

Wherever the mind goes, due to seeing Brahman alone there, the mind is made firm there. That alone is known as the highest dhāraṇā. 918.

Darśanāt: by seeing only existence, knowledge and dearness.

Dhāraṇam: in Brahman alone, making steady, placing (the mind).

"Whenever and wherever the restless and unsteady mind wanders, one should bring it back and continually focus it on the Self" (BG 6.26): thus by Bhagavān's words, dhāraṇā should be practised. The placing of the mind elsewhere in the not-self is not superior.

**ब्रह्मैवास्मीति सदृत्त्या निरालम्बतया स्थितिः।
ध्यानशब्देन विख्याता परमानन्ददायिनी॥९१९॥**

Abiding with the thought 'I am Brahman alone' without any other support: that (state) is described by the word 'dhyāna', which gives supreme bliss. 919.

Sadvṛtṭyā: with the thought that is not negated by any other means of knowledge; with the supreme, most superior thought.

Nirālambatayā: not taking anything else as a support; having given up a dissimilar thought flow, of the flow of similar thoughts (the description of 'dhyāna' is given).

He indicates the final limb known as 'samādhi' -

**निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः।
वृत्तिविस्मरणं सम्यक्समाधिध्यानसञ्ज्ञिकः॥९२०॥**

Forgetting thoughts through the brahmākāra vṛtti which is free from all thoughts of objects is samādhi; that is known as 'meditation'. 920.

Samādhi is the higher state of meditation, therefore that which has the appellation 'meditation' is *dhyānasañjñikaḥ*.

Nirākāratayā: by (the brahmākāravṛtti) being free from thinking about objects.

Vṛttivismaraṇam: "When the mind gradually gives up the ideas of the meditator and the act of meditation and is merged in the sole object of meditation, and is steady like the flame of a lamp in a breezeless spot, it is called samādhi" (*Pañcadaśī* 1.55).

Samyaksamādhiḥ: that alone is known as knowledge; it is also referred to by the word 'knowledge'. That whose name is knowledge is *jñānasañjñikaḥ*. In the absence of the knowledge of the oneness of Brahman and the Self, by forgetfulness of the thought also, that which is well known in Vedānta, samādhi, is not accomplished. In nirvikalpa samādhi, even though thoughts are forgotten, their existence is inferred by their remembrance upon emerging from samādhi. The reading '*jñānasañjñikaḥ*' has also been explained.

Having defined yoga along with the eight limbs according to his own understanding, now he enumerates the obstacles.

समाधौ क्रियमाणे तु विघ्ना ह्यायान्ति वै बलात्।

अनुसन्धानराहित्यमालस्यं भोगलालसम्॥९२१॥

भयं तमश्च विक्षेपस्तेजस्पन्दश्च शून्यता।

एवं यद्विघ्नबाहुल्यं त्याज्यं तद्ब्रह्मविज्जनैः॥९२२॥

Obstacles will come forcefully when samādhi is practised. A lack of concentration, laziness, desire for sense objects, fear, sleep, agitation, production of heat, and dullness; such a variety of obstacles should be given up by knowers of Brahman. 921-922.

Anusandhānarāhityam: a lack of thinking about Brahman.

Bhogalālasam: the desire for enjoyments.

Tamaḥ: sleep, inactivity.

Vikṣepaḥ: unsteadiness of the mind or dwelling upon sense objects.

Tejaḥspandaḥ: heat in the body; production of perspiration as a result.

Śūnyatā: dullness of the mind, torpidity.

These and more obstacles come in the path of yoga by force. One should overcome them through practice and dispassion and by the grace of the Guru and Īśvara.

Those means of eliminating obstacles in the scriptures are: "completely serene and fearless, steadfast in the vow of celibacy" (BG 6.14), "a yogi should always try to concentrate his mind, retiring into solitude and living alone, having subdued his mind and body and got rid of his desires and possessions" (6.10), "if the mind becomes inactive in a state of oblivion, awaken it again. If it is distracted, bring it back to the

state of tranquillity. (In the intermediary state) know the mind containing within it the desires in potential form. If the mind has attained to the state of equilibrium, then do not disturb it again” (Mā. Kā. 3.44), “(the mind) should not be allowed to enjoy the bliss that arises out of the condition of Samādhi. It should be freed from attachment to such happiness through the exercise of discrimination” (3.45), “one becomes fit to attain Brahman when he or she possesses a purified intellect and firmly restrains the senses, abandoning sound and other objects of the senses, casting aside attraction and aversion. Such a person relishes solitude, eats lightly, controls body, mind, and speech, is ever engaged in meditation, and practises dispassion” (BG 18.51-2). All this should be repeatedly contemplated upon.

विघ्नानेतान्परित्यज्य प्रमादरहितो वशी। समाधिनिष्ठया ब्रह्म साक्षाद्भवितुमर्हसि॥९२३॥

Having given up these obstacles, free from negligence and self-controlled, through abidance in samādhi you become fit to be Brahman directly (while living in this body). 923.

Vaśī: being victorious over the senses.

Therefore, abide in Brahman. With this, the teaching that is the summary of sarvavedāntasiddhāntasāra is concluded.

By the rule of superimposition and negation the creation of the entire universe and, under the pretext of falsity of that which is different from Brahman, its dissolution was shown. Through the instruction of the mahāvākya the unlimited nature of the individual and its nature as not subject to transmigration and non-dual was also expounded. All this which contains the essence within the upaniṣads is known only through an ascertainment of the ultimate import for those who know the lineage and who have approached (the Guru) as per the rule. That is described with the doctrine of non-creation and with the doctrine of knowledge as creation.

The theory of non-creation and knowledge (alone) as creation / creation with (only) one jīva

The primary principle of Vedānta is the theory of non-creation as revealed in the Amṛtabindu Upaniṣad, “*There is no dissolution, no birth, none in bondage, none aspiring for wisdom, no seeker of liberation and none liberated. This is the absolute truth*” (10). The same is proclaimed in Māṇḍūkya Upaniṣad as “*negation of all phenomena, the Peaceful, all Bliss and the Non-dual*” (7). There, with scriptures and reasoning, the negation of creation of the individual and the world are both shown and (in the kārikā) sat-kārya-vāda, asat-kārya-vāda, karma-vāda, bāhyārtha-vāda (vaibhāṣika and saūtrāntika), kṣaṇika-vijñāna-vāda (yogācāra) and śūnya-vāda (mādhyaṃika) are all negated.

If that is the case then why do I see creation and many jīvas?

That is explained through the theory of knowledge as creation. That is the intention of the śruti (to answer questions related to creation and plurality). *“The self-effulgent Self imagines Itself through Itself (all the objects that the subject experiences within or without) by the power of Its own māyā. The Self Itself cognises the objects. Such is the definite conclusion of Vedānta.”* (Mā. Kā. 2.12). Thus, everything is a projection of Brahman due to ignorance.

In it (dṛṣṭi-sṛṣṭi-vāda),

1. Knowledge with the thought modifications of ignorance is dṛṣṭi; the time at which it (knowledge) arises is precisely when the experienced universe arises: that is creation (sṛṣṭi). This is the theory of knowledge as creation.
2. The jīva is material and efficient cause (of creation) and is also the doer and experiencer.
3. The primary jīva has all forms as its forms and is the total jīva known as Hiraṇyagarbha. All other individual jīvas are expressions of ignorance conditioned by inner instruments and are only apparent (jīvas).
4. All objects are direct effects of ignorance like the shell-silver or dream (objects).
5. The reality of all objects experienced and different from the Self is illusory like that of dream objects.
6. Other than during their experience, these objects have no existence.
7. No object is experienced through the (triad of experience,) experiencer and the means (of experience); but all objects are illumined by the Self.
8. The waking objects are devoid of their own existence and also devoid of their own illumination, so they are dependently illumined. *“The Self is illumined by its own effulgence alone”* (Br. Up. 4.3.6), *“there this self is self-effulgent”* (ibid 4.3.9).
9. Prior to knowledge the inner instrument, sense organs, and objects - all three are absent, and they arise only at the time of knowledge.
10. By the firm listening, reflection and meditation with the support of Guru and scriptures projected by the oneself, liberation takes place upon Self-realisation.
11. In the statement “That you are”, the word ‘that’ indicates consciousness conditioned by ignorance like Existence, Infinitude etc. the word ‘you’ also indicates the same and thus the purport is established.
12. Liberation while living and liberation after death are not primary but the ever-liberated consciousness alone is primary.

It is said, *“people with dull intellect see (in Brahman) the (real) modifications whereas those with reduced sins see the illusory modifications”* (Saṅkṣepa Śārīrakam 2.89). Due to the teachings of Paramaguru (Gaudapādā), *“As are dreams and illusions or a castle in the air seen in the sky, so is the universe viewed by the wise in the Vedānta* (Ma. Up. 2.31)”, and also through the approval *“here there aren’t many at all* (Br. Up. 4.4.19)”, *“that this self is not this, not this* (Br. Up. 4.4.22)”, *“for Me there is neither earth nor water neither fire nor air nor space* (Kai. Up. 22), *“the non-real has no*

existence, and the real does not cease to exist (BG 2.16), “there is non-difference of cause and effect on account of the texts about origin etc.” (BS 2.1.14). etc. of śruti, smṛti and sūtra and by the glory of dextrous māyā presenting impossible ideas, everything is possible. Therefore, the dirt of all doubts (regarding the validity of non-duality) should be washed away with the stream of the example of the dream. This should be adequate.

इति गुरुवचनाच्छ्रुतिप्रमाणा -
त्परमवगम्य स्वतत्त्वमात्मयुक्त्या।
प्रशमितकरणः समाहितात्मा क्वचि -
दचलाकृतिरात्मनिष्ठितोऽभूत्॥९२४॥

Thus, having recognised the Truth as the Self due to the words of the Guru and authority of the śruti, through reflection, the one whose senses are restrained and whose mind is absorbed came to unwaveringly abide in the Self. 924.

Iti guruvacanāt: by the teaching of the Guru. “A man having a teacher acquires knowledge in this world” (Ch. Up. 6.14.2): by the authority of statements of upaniṣad ācāryas, through authority of śruti.

Ātmayuktyā: through reflection on the mahāvākya strengthened/accompanied by the śruti and Acārya.

Svatattvam: Supreme truth, immortal, unborn, known as the ‘fourth’.

Praśamitakaraṇaḥ: by whom the external instruments such as the eyes have been exceptionally quietened; that disciple who has conquered the senses.

Samāhitātmā: whose inner instrument is well placed in Brahman.

Kvacit: in a solitary place, on sacred land, having meditated.

Acalākṛtiḥ: unshakeable, like a mountain.

Ātmaniṣṭhitaḥ: abiding in Brahman.

बहुकालं समाधाय स्वस्वरूपे तु मानसम्।
उत्थाय परमानन्दाद्गुरुमेत्य पुनर्मुदा।
प्रमाणपूर्वकं धीमान्सगद्गदमुवाच ह॥९२५॥

Having absorbed the mind in his own nature for some time and joyfully arising from the (attainment of) supreme bliss, the wise one approached the Guru once again, as though he is the authority himself and in a faltering voice, said.

925.

Dhīmān: that disciple who has performed śravaṇam and mananam, applied the method of presence and absence, and who has completely and very well ascertained what was taught.

Bahukālam: for some time.

Paramānandāt: from the attainment of the bliss of the Self.

Well ascertained knowledge becomes fruitful. Therefore, having given up doubts and error on the strength of what was taught by the Ācārya, the scripture and the lineage and also on the strength of reasoning and experience, having approached the Guru once again, showing firm conviction in his own knowledge of Brahman, he said.

शिष्य उवाच

नमो नमस्ते गुरवे नित्यानन्दस्वरूपिणे।

मुक्तसङ्गाय शान्ताय त्यक्ताहन्ताय ते नमः॥१२६॥

दयाधाम्ने नमो भूम्ने महिम्नः पारमस्य ते।

नैवास्ति यत्कटाक्षेण ब्रह्मैवाभवमद्वयम्॥१२७॥

The disciple said,

Salutations to you, the Guru who is of the nature of eternal bliss. Salutation to you who are free from attachment, peaceful and who have given up the I-thought. There is no end to this glory of yours, that by your glance I have become the non-dual Brahman. 926-927.

Tyaktāhantāya: to the one by whom the I-thought has been given up.

Te: your.

Advayam: fearless.

किं करोमि क्व गच्छामि किं गृह्णामि त्यजामि किम्।

यन्मया पूरितं विश्वं महाकल्पाम्बुना यथा॥१२८॥

What do I do? Where do I go? What do I take, and what do I give up? As the universe is filled with the great waters of dissolution, it is pervaded by Me.

928.

Kim karomi: “there is nothing that needs to be done” (*Uttara Gītā*, 1.22), “I have done all that ought to be done and attained all that ought to be attained. This is my strong conviction (understanding)” (*Pañcadaśī* 7.266). There is nothing to be done because everything has been accomplished.

Kva gacchāmi: by the impossibility of coming and going due to being all pervading.

Kim grhṇāmi kim tyajāmi: by the impossibility of giving up and taking due to being the self of all.

Yat: since.

Mahākālpāmbunā: by the great ocean of dissolution.

Mayā: by Brahman which is of the nature of Existence.

मयि सुखबोधपयोधौ महति ब्रह्माण्डबुद्बुदसहस्रम्।

मायामयेन मरुता भूत्वा भूत्वा पुनस्तिरोधत्ते॥९२९॥

In Me, the great ocean of bliss and knowledge, thousands of bubbles of brahmāṇḍas, having been born by the wind of māyā, are once again disappear. 929.

Mahati sukhabodhapayodhau: in the expansive ocean of bliss and knowledge.

Punaḥ tirodhatte: it goes into dissolution.

The experience of Janaka in the *Aṣṭāvakra Gītā* is also of the same nature - “for a yogin, who has transcended such dual notions as ‘this is to be done’ and ‘this is not to be done’ where is righteousness? Where is sense enjoyment? Where is worldly prosperity? And where is conscience?” (18.12), “The yogin who is liberated-in-life, has neither any duty nor any attachment at heart. His actions merely follow the lot of his life” (18.13), “In Me, the limitless ocean, let the waves of the world rise and vanish spontaneously. I experience neither increase nor decrease (of Myself) thereby” (7.2), “In Me, the shoreless ocean, is the imagined illusion of the universe. I am profoundly tranquil and formless. In this Knowledge alone, I abide” (7.3), “O! Marvellous! In the limitless ocean of Me, when mental-storms rise, diverse waves of worlds are instantly produced” (2.23), “The storms of the mind become calm in the limitless-ocean of Myself” (2.24), “Wonderful! Marvellous! In Me, the limitless ocean, the waves of individual selves, according to their nature rise, jostle about, play for a time and disappear” (2.25), “In me, the ocean of infinite bliss, the waves of the universe are created and destroyed by the playing of the wind of the maya” (VC 497).

नित्यानन्दस्वरूपोऽहमात्माहं त्वदनुग्रहात्।

पूर्णोऽहमनवद्योऽहं केवलोऽहं च सद्गुरो॥९३०॥

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः।

आनन्दघन एवाहमसङ्गोऽहं सदाशिवः॥९३१॥

Oh Sadguru, by your grace, I am of the nature of eternal bliss; I am the Self. I am infinite, faultless, One alone. I am not the doer, nor the enjoyer. I am

changeless, I am actionless. I am nothing but a mass of bliss. I am unattached. I am ever auspicious. 930-931.

I am ever pure, enlightened, free, unlimited, unattached, of the form of bliss.

**त्वत्कटाक्षवरचान्द्रचन्द्रिकापातधूतभवतापजः श्रमः।
प्राप्तवानहमखण्डवैभवानन्दमात्मपदमक्षयं क्षणात्॥९३१॥**

The exhaustion born from the afflictions of saṃsāra are eclipsed by the flow of nectar from your side glance. I have attained unbroken glory and bliss, the undecaying state of the Self, in a moment. 932.

Oh Guru! *Tvatkaṭākṣavaracandracandrikāpātadhūtatāpajaḥ śramaḥ*: your side glances, which are a waterfall of nectar and which give bliss to the universe, they are the greatest moon; belonging to them is *candrikā*. By its uninterrupted flow, the afflictions of saṃsāra are eclipsed, as is the exhaustion born from them.

Akhaṇḍavaibhavānandam: this is unbroken, power and bliss: that endless happiness, glory.

Ah! I am blessed.

**छायया स्पृष्टमुष्णं वा शीतं वा दुष्टं सुष्ठु वा।
न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम्॥९३३॥
न साक्षिणं साक्ष्यधर्मा न स्पृशन्ति विलक्षणम्।
अविकारमुदासीनं गृहधर्माः प्रदीपवत्॥९३४॥**

Whatever is touched by a shadow, whether hot, cold, defective or noble, that does not touch the person at all, who is different from it; the attributes of the seen do not touch the witness which is different, unchanging and untouched, like the attributes of the house (do not touch) a lamp (in that house). 933-934.

Chāyayā sprṣṭam: touched by the shadow of one's own body; heat due to contact with fire; coolness due to contact with water; praiseworthy or worthy of criticism. Just as the body has no connection whatsoever with heat, cold etc.; in the same way, for the reflection of consciousness which is indicated by the shadow, there (is no connection) with merit or demerit, or with joy and sorrow. The puruṣa is different from that; due to residing in the 'city' or being infinite, it is different from the reflection of consciousness; the qualities of that do not touch it, which is the original (bimba).

The nature of the Self as not subject to transmigration and free from any connection with merit and demerit is also pointed out in the śruti.

“Just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly, the Self, that is but one in all beings, is not tainted by the sorrows of the world, It being transcendental” (Kaṭha. Up. 2.2.11). The world experiences sorrow arising from desire and action through ignorance alone which is superimposed in oneself. The individual, reflected in ignorance, is deluded and a transmigratory being. Brahman, however, is free from conditionings and seen as the ‘original’ (with reference to the reflection), because it is ever unattached, is pure, enlightened, free, and not subject to saṃsāra, just as the sun is untouched by the defects of demerit and inner causes of impurity etc. “Different from virtue, different from vice” (ibid., 1.2.14), “For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment” (Kai. Up. 22): thus the śruti shows the nature of the Self as free from any connection with merit and demerit. In the Vājasaneyya-upaniṣad also, “(This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect)” (Br. Up. 4.3.22). In the smṛtis also, “Space holds everything within it, but being subtle, does not get contaminated by what it holds. Similarly, though Consciousness pervades the body, It is not affected by the attributes of the body” (BG. 13.33).

He clarifies the nature of the Self as unattached with three examples -

**स्वेर्यथा कर्मणि साक्षिभावो
वद्वेर्यथा वाऽयसि दाहकत्वम्।
रज्जोर्यथारोपितवस्तुसङ्ग -
स्तथैव कूटस्थचिदात्मनो मे॥९३५॥**

Just as the sun remains as a witness to action, or like iron’s ability to burn belongs to fire; like the connection of the superimposed object with the rope; so too it is for Me, the unchanging consciousness Self. 935.

Yathā: just as the sun, which is the eye of the whole world, therefore it exists as the witness of all; in the same way.

Me: for me, the unchanging Self of the nature of consciousness, due to being free from change and unattached.

Due to mutual superimposition between the two, the ability to burn belonging to fire appears in iron; in the same way, due to superimposition of the not-Self, agency belonging to the I-thought appears in Me.

Āropitavastusaṅgaḥ: connection due to superimposition of the imagined snake, stream of water, stick etc., the object which is superimposed.

Tathā eva: in the same way, for Me, the relationship with auspicious or inauspicious action and the projected body and senses (is due to superimposition). In reality, all

this is projected in Me. I am, however, ever unchanging, unattached, of the nature of consciousness, liberated, of the nature of bliss, unborn, undying, immortal, fearless. I am all-knowing, without cause and effect, excluding nothing, of the essence of one immortal knowledge alone.

इत्युक्त्वा स गुरुं स्तुत्वा प्रश्रयेण कृतानतिः।
मुमुक्षोरूपकाराय प्रष्टव्यांशमपृच्छत॥९३६॥
जीवन्मुक्तस्य भगवन्ननुभूतेश्च लक्षणम्।
विदेहमुक्तस्य च मे कृपया ब्रूहि तत्त्वतः॥९३७॥

Kṛtānatiḥ: by whom bowing down has been done; him.

Praṣṭavyāṁśam: part of an appropriate question.

Jīvanmuktasya: liberated while living; of that one who is experiencing the results, characterised as joy and sorrow, of earlier actions which are obtained through one's own desire; or compelled (not desired); and by another's desire, which is solely for the sake of maintaining the body. Of the one who has known the oneness of Brahman and the Self.

In all the scriptures of Vedānta, whatever are the indicators of one who is accomplished and fulfilled are the means for the seeker which should be acquired through great effort. Only when they are present is there abidance in Brahman; they should be achieved through effort. Therefore, to benefit the seeker of liberation, this question is possible.

The indicator of the stages of knowledge

श्रीगुरुर्वाच
वक्ष्ये तुभ्यं ज्ञानभूमिकाया लक्षणमादितः।
ज्ञाते यस्मिंस्त्वया सर्वं ज्ञातं स्यात्पृष्टमद्य यत्॥९३८॥

The Guru said,

First I will tell you the indicator of the seven stages of knowledge. It is that upon knowing which, all that you asked now will become known to you. 938.

My dear child, *jñānabhūmikāyāḥ*: of the seven stages of knowledge.

Yat: in the Yoga Vāsiṣṭha Mahārāmayaṇa composed by Maharṣi Vālmīkī, and which was taught to Śrī Rāma by the great sage Vasiṣṭha; I will tell you of that.

ज्ञानभूमिः शुभेच्छा स्यात्प्रथमा समुदीरिता।

विचारणा द्वितीया तु तृतीया तनुमानसी॥९३९॥

सत्त्वापत्तिश्चतुर्थी स्यात्ततोऽसंसक्तिनामिका।

पदार्थाभावना षष्ठी सप्तमी तुर्यगा स्मृता॥९४०॥

The first step of knowledge is described as an 'auspicious wish'; the second is reflection and the third is subtlety of mind. The fourth is absorption into Being, then that which is called 'non-union'. The sixth is the non-ideation of objects; the seventh is known as the fourth. 939-940.

Since these are indicators of the supreme goal of human life and give auspiciousness, they should be known well. What was said earlier, that through knowledge of the mahāvākya, it is known by the akhaṇḍākāravṛtti; for the attainment of that knowledge of Brahman, the steps of knowledge are described with indicators. When one is effortlessly ascended to them, liberation is attained.

The auspicious wish

स्थितः किं मूढ एवास्मि प्रेक्ष्योऽहं शास्त्रसज्जनैः।

वैराग्यपूर्वमिच्छेति शुभेच्छा चोच्यते बुधैः॥९४१॥

Considered by scripture and wise people, do I remain just a fool? Thus, the desire preceded by dispassion is called 'śubhecchā' by wise people. 941.

Śāstrasajjanaiḥ: by the scriptures, and by noble people and Gurus who have enquired into the statements of the upaniṣads.

Prekṣya: well-examined, observed.

Mūḍhaḥ: extremely base, revelling in sense objects, whose mind is full of attachment, following the path of preyaś, worrying about acquisition and maintenance.

Sthitaḥ: existing.

Vairāgyapūrvam: together with dispassion, the strong desire for liberation.

Here, dispassion should be taken as the indicator for the fourfold qualification. Thus, resulting from abandoning prohibited action and the disciplined practice of desireless action such as sacrifice, charity, austerity etc; accompanied by the wealth of the fourfold qualification; optionally accompanied by renunciation, and culminating in liberation; the intense desire for direct realisation of the Self which is capable of producing the result of engagement in śravaṇa etc: that auspicious desire is the first step.

Reflection

शास्त्रसज्जनसम्पर्कवैराग्याभ्यासपूर्वकम्।
सदाचारप्रवृत्तिर्या प्रोच्यते सा विचारणा॥९४२॥

Preceded by contact with the scriptures and noble people, together with dispassion and practice, the engagement in noble conduct is called reflection.
942.

Sadācārapravṛttiḥ: service to the Guru, eating alms and purity etc., practising the duty of a renunciate: together with this, engaging in śravaṇa and manana, the desire for this elevated activity (is vicāraṇā).
Since other practices are previously established, they are not explained separately here.

Subtlety of mind

विचारणाशुभेच्छाभ्यामिन्द्रियार्थेषु रक्तता।
यत्र सा तनुतामेति प्रोच्यते तनुमानसी॥९४३॥

Where the attachment of the mind towards sense objects is diminished through reflection and the auspicious desire: that is called subtlety of mind.
943.

That stage in which the mind is extremely subtle is tanumānāsī.
Yatra: in which state, *vicāraṇāśubhecchābhyām*: through previous practices of śravaṇa and manana performed with the fourfold qualification and the practice of samādhi.
Indriyārtheṣu: in objects such as sound etc.
Raktatā: strong attachment (of the mind).
Tanutām eti: is diminished; delight in them is not produced once again.
The indifference of the mind towards the presence or absence of those objects is that which is known as the stage of subtlety of mind.

Absorption into Being

भूमिकात्रितयाभ्यासाच्चित्तेऽर्थविरतेर्वशात्।
सत्त्वात्मनि स्थिते शुद्धे सत्त्वापत्तिरुदाहृता॥९४४॥

Due to the practice of the three stages and by the force of dispassion towards objects, when the mind abides in the pure Brahman available in the inner instrument, that is called absorption into Being. 944.

Bhūmikātrīṭayābhyāsāt: by the practice of auspicious desire, reflection and subtlety of mind; by the practice of savikalpa samādhi.

Arthavirateḥ: dispassion towards objects beginning with sound; due to the uprooting of impressions of the external.

Tadvaśāt: for that reason.

Sattvātmani: in that which is available in the inner instrument.

Śuddhe: in the supreme Brahman.

Sthite: in that which is void of creation and free from cause and effect (through being) different from the three states, that state which culminates in direct realisation, of the form of nirvikalpa samādhi, that is called sattvāpattiḥ.

Sattvāpattiḥ is in the form of attainment of supreme sattva; upon attaining it, one is known as a knower of Brahman.

Non-union

दशाचतुष्टयाभ्यासादसंसर्गफला तु या।

रूढसत्त्वचमत्कारा प्रोक्तासंसक्तिनामिका॥९४५॥

That result of non-attachment which is due to the practice of the four stages, in which there is direct realisation of sattvaguṇa; that is known by the name 'non-union'. 945.

Daśācatuṣṭayābhyāsāt: by the practise of the previously described four states.

Tu: characterised by non-contact with external and internal impressions.

Asaṃsargaphalā: ever pure, enlightened, free, non-dual, immediate, of the form of bliss.

Rūḍhasattvacamatkāṛā: in which the direct realisation of sattvaguṇa is ascended.

Although for the primary-qualified student, the direct realisation of immediate knowledge arising through śruti is well known even in the second stage, still, in the fifth stage, even for less qualified/mediocre students who have attained the realisation of the fourth stage, to indicate the exaltation arising from complete uprooting of reality given to duality by much greater abidance in the fifth stage, the adjective 'rūḍha' is added - thus is explained by Śrī Ānanda-bodhendhra-sarasvatī.

It is that stage in which ignorance and the action, instruments and results born from it are ever and in every way unconnected. One who has attained the fifth stage is called the best among the knowers of Brahman.

Non-ideation of objects

भूमिकापञ्चकाभ्यासात्स्वात्मारामतया भृशम्।
आभ्यन्तराणां बाह्यानां पदार्थानामभावनात्॥९४६॥
परप्रयुक्तेन चिरप्रयत्नेनावबोधनम्।
पदार्थाभावना नाम षष्ठी भवति भूमिका॥९४७॥

Bhūmikāpañcakābhyāsāt: by the practice of the five stages as described; due to the great maturity/ripeness.

Svātmārāmatayā: by being one whose delight is in the Self, in Brahman; due to the continuous experience of the bliss of the Self.

Ābhyantarāṇām: of those which are generated by the impressions of the mind.

Bāhyānām: of those composed of the elements.

Bhṛśam: extreme.

Abhāvanāt: the absence of thinking on them, since they are false and established only like a dream, magic, mirage water; since they are devoid of their own existence and illumination.

In order to accomplish the journey of the body knowledge is produced, prompted by others. In this stage, one is known as a more excellent knower of Brahman.

The fourth

षड्भूमिकाचिराभ्यासाद्भेदस्यानुपलम्भनात्।
यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः॥९४८॥

That abidance in one's own nature alone due to the long practice of the six stages and the non-experience of difference; that attainment should be known as the fourth. 948.

Ṣadbhūmikācirābhyāsāt: by the long practice of the previously described six stages; through continuous practice for a long time; by the ripening of the multitude of merits of previous lives.

Bhedasya: of mutual non-existence, or having a different nature since its separateness is not established.

Anupalambhanāt: and since it is not experienced.

Yatsvabhāvaikaniṣṭhatvam: being established in one's own nature, one's own Self; remaining as the Existence-Consciousness Self.

Gatih: the seventh stage.

One who has attained it is the best among knowers of Brahman. He is the fourth among the knowers of Brahman. That state in which the fourth is known is turyagā. In the Nṛsimha-uttaratāpanīya-upaniṣad also, *“known through unbroken awareness of the Self, in which all phenomena are negated, the peaceful, the auspicious, the non-dual. It is considered as the fourth. That is the Self; that is to be known. It is that aspect of God, the knowledge beyond all knowledge”*.

No.	Stage	Indicator	Seeker	State
1	Śubhecchā	Intense longing for liberation with dispassion	Dispassionate	Waking
2	Vicāraṇā	Engaging in listening and reflection along with observance of service to the teacher and the rules of renunciate	1 + noble	Waking
3	Tanumānasī	Disinterest towards objects, mental indifference to presence and absence of objects	2 + knower of Brahman through indirect knowledge	Waking
4	Sattvāpatti	Abidance in non-dual Brahman	Brahmavit - knower of Brahman	Dream
5	Asamsakti	Non-attachment (to everything) and inner bliss due to excellence in sattva	Brahmaavidvara - knower of Brahman	Dreamless sleep
6	Padārthābhāva nā	Illusoriness of objects born from mental impressions and (five) elements	Brahmaavidvarīyān - knower of Brahman	Deep sleep
7	Turyagā	Absence of differences, abidance in existence consciousness and bliss	Brahmaavidvariṣṭha - knower of Brahman	Awakening

Thus, the seven stages are described.

Now, for those who have completed vedānta śravanam and mananam and have indirect knowledge and are seekers of direct knowledge (as per Bhāmati school) or those with direct knowledge (although obstructed) and are desirous of unobstructed direct knowledge (as per Vivaraṇa school), due to diversity in their thinking, the states of waking-waking etc. are described.

Waking-waking

इदं ममेति सर्वेषु दृश्यभावेष्वभावना।
जाग्रज्जाग्रदिति प्राहुर्महान्तो ब्रह्मवित्तमाः॥९४९॥

The best among knowers of Brahman describe the lack of thinking of 'I' and 'mine' in all experienced objects as waking-waking. 949.

'I am this, this is mine': of this beginningless superimposition.

In this state, even though the clear perception of experienced objects continues, the yogī does not hold ideas of 'I' and 'mine' in them; due to the absence of identification, he sees (them) with dispassion.

Waking-dream

विदित्वा सच्चिदानन्दे मयि दृश्यपरम्पराम्।
नामरूपपरित्यागो जाग्रत्स्वप्नः समीर्यते॥९५०॥

Waking-dream is described as the complete renunciation of name and form, having known all experienced objects to be in Me, Existence-Consciousness-Bliss. 950.

Nāmarūpaparityāgaḥ: the complete renunciation of words and objects in their nature as illusory, since they are superimposed and existing in appearance only.

Waking-sleep

परिपूर्णचिदाकाशे मयि बोधात्मतां विना।
न किञ्चिदन्यदस्तीति जाग्रत्सुप्तिः समीर्यते॥९५१॥

Other than (my) nature as nothing but consciousness, there is nothing else whatsoever in Me, the infinite space of Consciousness. This is described as waking-sleep. 951.

Paripūrṇacidākāśe: which is complete in all respects, unlimited, that is paripūrṇa. Consciousness itself is space. In that which is all-complete, consciousness, space.

Bodhātmatām: nature as nothing but consciousness.

Iti: this notion/understanding.

In these three states, the word ‘waking’ which is common indicates the awareness of the transactional world. The words ‘waking’, ‘dream’ and ‘sleep’ sequentially indicate the knowledge, negation and absence of the experienced world.

Dream-waking

मूलाज्ञानविनाशेन कारणाभासचेष्टितैः।
बन्धो न मेऽतिस्वल्पोऽपि स्वप्नजाग्रदतिर्यते॥९५२॥

Through the destruction of original ignorance, I am not bound in the slightest measure by actions prompted by the experience of prārabdha: this (understanding) is called dream-waking. 952.

Mūlājñānavināśena: by the destruction of the original ignorance; ignorance of oneself, Brahman.

Kāraṇābhāsaceṣṭitaiḥ: by activities whose cause is the experience of prārabdha karma.

Dreaming-dream

कारणाज्ञाननाशाद्यद्द्रष्टृदर्शनदृश्यता।
न कार्यमस्ति तज्ज्ञानं स्वप्नस्वप्नः समीर्यते॥९५३॥

Due to the destruction of original ignorance, there is no effect remaining in the form of seer, seeing and seen; that knowledge is known as dream-dream. 953.

Kāraṇājñānanāśāt: due to the destruction of original ignorance.

Draṣṭṛdarśanadrśyatā: in the form of the triad of knower etc.

Kāryam nāsti: since only the appearance of it is experienced in the form of the effect of avidyāleśa, like a dream.

Dream-sleep

अतिसूक्ष्मविमर्शेन स्वधीवृत्तिरचञ्चला।
विलीयते यदा बोधे स्वप्नसुप्तिरतिर्यते॥९५४॥

Through extremely subtle thinking, when the steady inner instrument along with its modification is dissolved in Knowledge, that is known as dream-sleep. 954.

Svadhīvr̥ttiḥ: the inner instrument along with its modification.
Bodhe: in Brahman, the witness, free from modifications.

In these three, the word 'dream' which is common indicates the nature of the transactional world as existing in appearance only. The words 'waking', 'dream' and 'sleep' sequentially indicate its appearance, unclear perception, and its absence along with the I-thought.

Sleep-waking

चिन्मयाकारमतयो धीवृत्तिप्रसरैर्गतः।

आनन्दानुभवो विद्वन् सुप्तिजाग्रदितिर्यते॥९५५॥

Oh, wise one, the experience of bliss that is attained by the diffusion of thoughts of the intellect which take the form of consciousness alone. 955.

For the knower of Brahman, *cinmayākāramatayaḥ*: the thoughts of consciousness in the inner instrument, *brahmākāra-vṛttis*.

Dhīvr̥ttiprasaraiḥ: by the spread/expansion of thoughts of the intellect, since they take the form of That.

Ānandānubhavaḥ gataḥ: the state of experience of the bliss of Brahman.

Sleep-Dream

वृत्तौ चिरानुभूतान्तरानन्दानुभवस्थितौ।

समात्मतां यो यात्येष सुप्तिस्वप्न इतीर्यते॥९५६॥

When established in the knowledge of inner bliss that is experienced for a long time, one attains identity with (that bliss). This is called sleep-dream. 956.

Yāti: not seeing the manifestation and disappearance of those thoughts, who remains as a mass of consciousness-bliss, that knower of Brahman.

Sleeping-sleep

दृश्यधीवृत्तिरेतस्य केवलीभावभावना।

परं बोधैकतावाप्तिः सुप्तिसुप्तिरितीर्यते॥९५७॥

The attainment of oneness with supreme knowledge; the effortless, objectless awareness of oneness; that thought of the 'seen' in the intellect for this (knower of Brahman); it is known as sleeping-sleep. 957.

Etasya: of this knower of Brahman.

Dṛśyadhīṛttiḥ: that thought whose object is the experienced external objects of waking.

Kevalībhāvanā: the effortless, objectless awareness of absence of all differences; the awareness of the absence of difference in the unconditioned Brahman.

Param: untouched by the awareness of the limitations of the knower etc.; in the form of absence of everything other than Brahman.

Bodhaikatā-avāptiḥ: the attainment of oneness together with knowledge; non-difference.

In these three, the word 'sleep' which is common indicates the bliss of the Self. The words 'waking', 'dream' and 'sleep' sequentially indicate its experience, attaining identity with it, and existing as nothing but that.

Even though the seven stages of knowledge are pointed out in the Ramayana of Vasiṣṭha (the Yoga Vāsiṣṭha), and in the Bṛhadvārtika also nine states beginning with waking-waking and ending with sleep-sleep are declared, which are also explained by Śrī Madhusūdana Sarasvatī in Siddhānta Bindu, those which are described here are very unique. There is nothing equal to them. Our repeated prostrations to the depth of thinking, unequalled excellence in all knowledge and glory of Śrīmat Bhagavatpāda which is expressed in this text.

The fourth

परब्रह्मवदाभाति निर्विकारैकरूपिणी।

सर्वावस्थासु धारैका तुर्याख्या परिकीर्तिता॥९५८॥

The single stream of knowledge of the changeless supreme Brahman which shines in all states is called the 'fourth'. 958.

Sarvāvasthāsu: beginning with waking and ending with sleep-sleep.

Yā ekā dhārā ābhāti: that flow of knowledge in the form of 'I am the changeless, supreme Brahman'.

इत्यवस्थासमुल्लासं विमृशन्मुच्यते सुखी॥९५९॥

Reflecting upon the expression of these states in this way, the knower is content and becomes free. 959.

The knower of Brahman, *iti*: in this manner.

Avasthāsamullāsam: the manifestation and variety of the states.

**शुभेच्छादित्रयं भूमिभेदाभेदयुतं स्मृतम्।
यथावद्भेदबुद्ध्येदं जगज्जाग्रदिति र्यते॥९६०॥**

The three stages beginning with śubhecchā were described with difference and non-difference. With the notion of difference (they are different; as non-different, in all), this world is known as 'waking'. 960.

Śubhecchāditrayaṃ: the auspicious desire, reflection and subtlety of mind: these three.

Bhūmibhedābhedayutaṃ: together with the difference and non-difference of the stage. In these three, there is the notion of waking in the world: there is an understanding of reality, thus they are not different. The difference was shown earlier.

**अद्वैते स्थैर्यमायाते द्वैते च प्रशमं गते।
पश्यन्ति स्वप्नवल्लोकं तुर्यभूमिसुयोगतः॥९६१॥**

When steadiness in non-duality is attained and duality is quietened, due to the easy availability of the foundation of the fourth, they see the world like a dream. 961.

In the mind of the knowers of Brahman, due to the strength of practice for a long time, through mature dispassion and withdrawal.

Dvāite: of impressions also.

Praśamaṃ gate: due to them not rising.

Turyabhūmisuyogataḥ: due to the ground of the fourth, absorption in Being, being easily available.

Lokaṃ: the waking world.

They see the falsity of all experienced objects which are available internally and externally, like the rope-snake; everything as a modification of māyā, and whose nature is to perish as it is seen.

**पञ्चमीं भूमिमारुह्य सुषुप्तिपदनामिकाम्।
शान्ताशेषविशेषांशस्तिष्ठेदद्वैतमात्रके॥९६२॥**

Having ascended to the fifth stage which is known as deep sleep, one for whom all particularities are dissolved remains in that which is non-duality alone. 962.

Suṣuptipadanāmikāṃ: deep sleep itself is the state; that which is called deep sleep.

Pañcamīm bhūmim: non-union.

Śāntāśeṣaviśeṣāṃśaḥ: the entire aspect of difference, of the nature of name and form; of which all particularities are quietened, since of everything that is different from Brahman is dissolved.

Advaitamātrake: like one asleep.

अन्तर्मुखतया नित्यं षष्ठीं भूमिमुपाश्रितः।
परिश्रान्ततया गाढनिद्रालुरिव लक्ष्यते॥१६३॥

Abiding in the sixth stage, being ever inward facing since the creation is negated, he is indicated as one sleeping deeply. 963.

Ṣaṣṭhīm bhūmim: known as non-ideation of objects.

Parīśrāntatayā: since the entire creation is negated.

कुर्वन्नभ्यासमेतस्यां भूयां सम्यग्विवासनः।
तुर्यावस्थां सप्तभूमिं क्रमात्प्राप्नोति योगिराट्॥१६४॥

The king of yogis, performing practice in this stage attains the seventh stage known as the fourth in time, being free from impressions. 964.

Yogirāṭ: the ascetic knower of Brahman.

Etasyām bhūmyām: in the non-ideation of objects; naturally, effortless, without any other efforts.

Samyak: in a proper way.

Vivāśanaḥ: being free from impressions.

That stage is called supreme abidance of knowledge and meditation.

विदेहमुक्तिरेवात्र तुर्यातीतदशोच्यते
यत्र नासन्न सच्चापि नाहं नाप्यनहङ्कृतिः।
केवलं क्षीणमनन आस्तेऽद्वैतेऽतिनिर्भयः॥१६५॥

Here, the liberation beyond the body is called the state beyond the fourth; where there is neither the unreal nor the (transactionally) real, neither the 'I' nor the I-thought. The one whose mental activities have diminished alone remains in the non-dual, as the utterly fearless. 965.

Atra: in the stages.

Na asat: like the horns of a hare or like a rope-snake.

Na sat: real in the transactional sense like a pot or cloth.

Na ahaṃ nāpi ahaṅkṛtiḥ; one cannot say that he has an I-thought, nor the absence of an I-thought, since it is nothing more than an appearance.

Kevalam: in Brahman, free from divisions, non-dual, pure.

By the śrutis, “One gets fearlessly established, one becomes fearless” (*Tai. Up.*

2.7.1), “This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered, for It never feels pain and never suffers injury.

“Verily, O Janaka, you have attained That which is free from fear” (*Br. Up.* 4.2.4).

Whose activities of the mind have diminished; of him, *kṣīṇa-manasaḥ*.

His state is further expounded with two examples.

अन्तःशून्यो बहिःशून्यः शून्यकुम्भ इवाम्बरे।

अन्तःपूर्णो बहिःपूर्णः पूर्णकुम्भ इवाणवे॥९६६॥

Like an empty pot in space is empty within and empty without; like a full pot in the ocean is full within and full without. 966.

Since internal and external do not exist, by the śruti “He is existing without and within, unborn.” (*Mu. Up.* 2.1.2).

Liberated while living

For the person who is alive and has identification with the city in the form of three bodies, his doership at the level of the body, etc. and enjoyership of joy, etc. as a result of those acts; elimination of all the qualities of mind such as desire, anger etc. is removal of bondage, and that alone is freedom while living. It is said in *Yoga Vāsiṣṭha* “O wise one, the one who having renounced forms and formless considers oneself as division-less, he is Brahman and not the knower of Brahman” (2.64 *Muktika Upanishad*). Even though (really speaking) Brahman alone is liberation, and it is difficult to point out any other indicator from the absolute standpoint; still, to explain the seekers, just as for a person infected with disease, the elimination of disease is health, in the same way, here too liberation while living is pointed out as an attainment of elimination of problems of the mind.

With regards to his existence, the statements of śruti and smṛti are authoritative. They are “There is a city with eleven gates belonging to the unborn Atman of undistorted Consciousness. He who meditates on Him grieves no more; liberated from the bonds of ignorance, he becomes free”, (2.2.1) in *Kathopanishad*. “When all the desires that dwell in the heart fall away, then the mortal becomes immortal and here attains Brahman” (4.4.7) in *Bṛhadāraṇyaka*. When, at the time of destruction of ignorance, all desires in the form of thoughts of desired objects residing in the hearts, intellect, are

eliminated or weakened due to their complete non-arising again since the knot of consciousness and matter is destroyed by the firm realisation of Truth. Thereafter the mortal remains as immortal, as the division-less liberation and in the existing body itself attains nondual Brahman. He is liberated while living.

Also - *“He who knows the Bliss of Brahman from which all words return without reaching, It, together with the mind, is no more afraid of anything”* (2.9) in Taittirīyopaniṣad. *“When to the knower, all Bhutas become one with his own Atman, what perplexity, what grief, is there when he sees this oneness”* (7) in Īśāvāsyā Upaniṣad. *“He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme”* (7.25.2), in Bhūmavidyā of Chāndogya. *“This is the Paramātman, the Cosmic Self. He then freely moves about eating, playing, or enjoying himself with women, carriages, or relatives, not remembering at all the body in which he was born. Just as horses or bullocks are harnessed to carriages, similarly prāṇa [life] remains harnessed to the body [due to karma]”* (8.12.3) in Prajāpatividya of Chāndogya. *“Even though with eyes, (He is) devoid of eyes, with ears (but actually) devoid of ears, with speech but without speech, with mind but as if without mind, with life but as if without life”* in the Shvetashvatara Upanishad.

In the smṛti too, one who is liberated while living is pointed out by various names such as sthita-prajña, bhagavad-bhakta, gunātita, yogi, brāhmaṇa etc. His qualities are now described here as the means of spiritual practice for a seeker.

यथास्थितमिदं सर्वं व्यवहारवतोऽपि च।

अस्तं गतं स्थितं व्योम स जीवन्मुक्त उच्यते॥१६७॥

Even though engaged in activity, for whom everything which appears is destroyed but the space (that is consciousness) remains; he is known as ‘liberated while living’. 967.

For whom *yathāsthitam*: as it is attained, *idam sarvaṃ*: is not dissolved in deep sleep, but in waking, *vyavahārataḥ*: by the worldly vision, one who is engaged in activities according to his own caste and stage in life.

Astam gatam: appears as though destroyed.

Vyoma: consciousness-space of the nature of infinite knowledge; which remains as the limit of knowledge, as neither negated nor continuously present; of the form of the non-dual Self. One who knows (is liberated while living).

That which is experienced either directly or indirectly by any knower is all negated for one who has attained the ultimate dissolution, for whom true knowledge regarding Brahman has arisen. He is liberated while living. For that realised one, only the self-luminous consciousness-space remains. This is the meaning.

नोदेति नास्तमायाति सुखदुःखे मनःप्रभा।

यथाप्राप्तस्थितिर्यस्य स जीवन्मुक्त उच्यते॥९६८॥

One whose cheerfulness of mind does not arise in joy nor set in sorrow according to the state attained (through *prārabdha*), such a person is known as 'liberated while living'. 968.

Whose *manaḥprabhā*: splendour, cheerfulness of the mind.

When happiness is attained through sandalwood, being honoured, worship of the feet etc., joy does not arise as it does for one in *samśāra*. When the sorrow of loss of wealth, censure etc. is attained, *na astam āyāti*: he does not become pitiful. He remains ever cheerful, calm and abiding in Brahman.

Yathāprāptasthitiḥ: the state secured through *prārabdha*.

Yasya: according to previous karma, the food etc. which comes; in that state which is attained, one who is happy with whatever is gained, who is protecting the body only apparently (he is liberated while living).

Due to the absence of experience of garland, sandalwood etc. by the firmness in practice of *samādhi*, even though they are apparently experienced when arising (from *samādhi*); due to the absence of notions of giving up or grasping by the firmness of discrimination, for whom the absence of joy and grief is possible: that person is liberated while living. This is the meaning.

यो जागर्ति सुषुप्तिस्थो यस्य जाग्रन्न विद्यते।

यस्य निर्वासनो बोधः स जीवन्मुक्त उच्यते॥९६९॥

One who, although in deep sleep, is awake; for whom there is no waking; whose knowledge is free from impressions; he is known as liberated while living. 969.

The perception of objects through the senses is waking. Even though deep sleep is the state of the mind remaining in its causal form along with impressions, still, due to being free from impressions and due to the absence of mental modifications.

Yaḥ suṣuptisthaḥ: even though asleep towards waking, *jāgarti*: he is awake to his own nature. *Yasya jāgrat na vidyate*: there is no knowledge of duality.

Since knowledge of the oneness of non-dual Brahman and the Self is what reveals the falsity of duality in essence, even though the identity as a knower of Brahman is not possible, still, due to the force of earlier impressions, the defect of thoughts of desire which is produced is the *vāsanā*; due to absence of that impression (whose knowledge is free from impressions).

But - when one has arisen, there is the transaction of eating etc.; if one is a teacher, there will be studying and teaching also. In the same way, for showering blessings etc. on devotees, how is it possible when he always remains without thoughts, like one sleeping? If this is so, He says -

रागद्वेषभयादीनामनुरूपं चरन्नपि।

योऽन्तर्व्योमवदत्यच्छः स जीवन्मुक्त उच्यते॥९७०॥

One who, though behaving according to attachment, aversion, fear etc., is extremely pure within like space; he is known as liberated while living. 970.

According to attachment: activities such as eating, bathing, sleeping, teaching. According to aversion: withdrawal, turning away from that which is not vaidika, indifference towards anything other than the vision of non-duality. According to fear: retreating from snakes, tigers etc. The practice of samādhi when anger etc. arises is indicated by the word 'ādi'. But for one abiding in Brahman who is being discussed, any behaviour according to likes etc. is impossible; if it is somehow or another possible when one has arisen (from samādhi), how can there be abidance in Brahman? If this is the case, there is no defect. Even if such behaviour is there when arisen, due to previous practice, behaving accordingly/conducively...

Antaḥ: due to the absence of attachment, aversion, fear etc. in the inner instrument from the ultimate standpoint.

Vyomavat atyacchaḥ: since the inner instrument is extremely pure, it is free from impurities like in space even when there is dust, smoke, or clouds, since its nature is to be untouched, it remains pure. In the same way for this yogi, through incomparable renunciation and the practice of yoga, since he is constantly tasting the nectar of oneness of the non-dual Brahman and the Self, there is supreme purity.

Saḥ: one whose mind is supremely unsullied.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते।

कुर्वतोऽकुर्वतो वापि स जीवन्मुक्त उच्यते॥९७१॥

Whose nature has no doership; whether acting or knowing oneself as the non-doer, whose intellect is untouched; he is known as liberated while living. 971.

Yasya: for the knower of Brahman.

Bhāvaḥ: the nature of Existence, Consciousness, Bliss.

Na ahaṅkṛtaḥ: as for the bound, ignorant one who, performing scriptural action (thinks), 'I am the doer'; when not performing, (thinks) 'I have given it up; I am supremely dispassionate'; such identification. For the one performing action, his intellect is affected by joy: 'I will attain heaven in future'; if heaven is not attained, he is affected by grief: it is not so for the knower of Brahman.

In the same way, due to superimposition of the Self in the I-thought, performing action through superimposition; or at present, even if not performing śravaṇa etc., the intellect is unaffected due to Self-realisation. Or, while performing action with body, senses, etc. (but) with the understanding such as, “I do not do anything” (BG 5.8); for one remaining as nothing but Brahman, whose intellect is unaffected (he is known as liberated while living).

यः समस्तार्थजालेषु व्यवहार्यपि शीतलः।

परार्थेष्विव पूर्णात्मा स जीवन्मुक्त उच्यते॥९७२॥

Even though interacting with the entire host of objects, who is calm as though they belong to another; who is the infinite Self; he is known as liberated while living. 972.

Samastārthajāleṣu: in all objects; in the collection of all problems.

Vyavahārī: transacting.

Śītalaḥ: free from attachment and aversion; experiencing neither joy or grief in gain or loss; extremely peaceful.

Parārtheṣu: in the purposes/goals of others; *iva*: in one's own work also, still and profound, unmoving.

Pūrṇātmā: having meditated well and known it directly, remaining as one's own nature that is devoid of all limitations, non-dual, innermost pure consciousness.

द्वैतवर्जितचिन्मात्रे पदे परमपावने।

अक्षुब्धचित्तविश्रान्तः स जीवन्मुक्त उच्यते॥९७३॥

One who, in the supremely pure abode of non-dual pure consciousness, is at rest due to the mind being undisturbed; he is known as liberated while living. 973.

Dvaitavarjitacinmātre: in Brahman which is nothing but consciousness and non-dual, without a second.

By the smṛti, “In this world, there is nothing as purifying as divine knowledge.” (BG 4.38); abiding in knowledge.

‘*Akṣubdhacittaviśrānta*’ is a qualifier which contains the reason within itself.

इदं जगदयं सोऽयं दृश्यजातमवास्तवम्।

यस्य चित्ते न स्फुरति स जीवन्मुक्त उच्यते॥९७४॥

This world, the object, this (experiencer); all that is experienced, the false; one in whose mind it does not appear, is known as liberated while living. 974.

Ayam: object, enjoyment.

So'yam: the enjoyer.

Drśyajātam: the entire experienced world in the form of the three (experiencer, experienced, experience).

चिदात्माहं परात्माहं निर्गुणोऽहं परात्परः।

आत्ममात्रेण यस्तिष्ठेत्स जीवन्मुक्त उच्यते॥१७५॥

One who remains as nothing but the Self, 'I am consciousness, I am the supreme Self, I am free from qualities; I am beyond the supreme'; he is known as liberated while living. 975.

Nirguṇa: beyond māyā; *parātparaḥ*: beyond Hiraṇyagarbha also.

Ātmamātreṇa: in the form of pure consciousness alone.

देहत्रयातिरिक्तोऽहं शुद्धचैतन्यमस्यहम्।

ब्रह्माहमिति यस्यान्तः स जीवन्मुक्त उच्यते॥१७६॥

'I am beyond the three bodies; I am pure consciousness; I am Brahman': whose knowledge is of this nature is known as liberated while living. 976.

Dehatrayātiriktaḥ: different from the gross, subtle and causal bodies.

Antaḥ: in the intellect. (Whose) knowledge is void of doubt and error.

यस्य देहादिकं नास्ति यस्य ब्रह्मेति निश्चयः।

परमानन्दपूर्णो यः स जीवन्मुक्त उच्यते॥१७७॥

Who is not identified with the body etc.; whose ascertainment is of Brahman; one who is infinite supreme bliss; he is known as liberated while living. 977.

Dehādikaṃ: identity of 'mine' in the body, senses etc. and the identity of 'I' in the limited self, the inner instrument with the reflection of consciousness.

Brahman: the unlimited, ever pure, enlightened, liberated witness of the three states; non-dual consciousness existing as the substratum of all.

Paramānandapūrṇaḥ: supreme and bliss; that alone is this complete, without beginning and end, infinite.

अहं ब्रह्मास्म्यहं ब्रह्मास्म्यहं ब्रह्मेति निश्चयः।

चिदहं चिदहं चेति स जीवन्मुक्त उच्यते॥१७८॥

Whose firm ascertainment is ‘I am Brahman, I am consciousness’: he is known as liberated while living. 978.

Liberation beyond the body

जीवन्मुक्तिपदं त्यक्त्वा स्वदेहे कालसात्कृते।
विशत्यदेहमुक्तित्वं पवनोऽस्पन्दतामिव॥९७९॥

After a period of time in this body, having given up the state of liberation while living, one attains liberation beyond the body, like the stillness of the wind. 979.

Svadehe: in the gross body which is produced by prārabdha karma.

Kālasātkṛte: after some time, when prārabdha is exhausted.

Pavanaḥ aspandatām iva: like the wind remains steady, giving up movement; in the same way, the liberated one after some time (remains) as his unqualified nature, having given up the samsāra caused by conditionings.

Adehamuktitvaṃ viśati: he attains liberation of the nature of Brahman.

By such śrutis as “the fifteen kalās go back to their source; all the powers seated on the senses go back to their corresponding deities and all his karma and the Self, all these become one, in the highest and imperishable Brahman” (Mu. Up. 3.2.7), “Their prāṇas do not depart, the dissolution of individuality takes place right here. They merge in Brahman at once” (Br. Up. 4.4.6), “Being freed, becomes free” (Kaṭha. Up. 2.2.1)

ततस्तत्सम्बभूवासौ यद्विरामप्यगोचरम्।
यच्छून्यवादिनां शून्यं ब्रह्म ब्रह्मविदां च यत्॥९८०॥

Thereafter, he became that which is unknown to the speech; which is the void of the śūnyavādins and Brahman for knowers of Brahman. 980.

Tataḥ: thereafter; *girām*: speech, which is the indicator of all instruments. For all of them (it is unknown).

विज्ञानं विज्ञानविदां मलानां च मलात्मकम्।
पुरुषः साङ्ख्यदृष्टीनामीश्वरो योगवादिनाम्॥९८१॥
शिवः शैवागमस्थानां कालः कालैकवादिनाम्।
यत्सर्वशास्त्रसिद्धान्तं यत्सर्वहृदयानुगम्।

यत्सर्वं सर्वगं वस्तु तत्तत्त्वं तदसौ स्थितः॥९८२॥

That which is wisdom for the knowers of wisdom; impurity for those who are impure; Puruṣa for the Sāṅkhyans; Īśvara for those who follow Yoga; Śiva for the Śaivites; time for those who believe only in time; that which is the principles of all scripture; which is present in all hearts; that which is all, all-pervading, Real; that Truth is what one remains as. 981-982.

Malānām: for those with impure inner instruments.

Yogavādinām: for followers of Patañjali.

Śaivāgamasthānām: for those who follow the Śaiva principles.

Asau: one who is liberated beyond the body; in that form (he remains).

ब्रह्मैवाहं चिदेवाहमेवं वापि न चिन्त्यते।

चिन्मात्रेणैव यस्तिष्ठेद्विदेहो मुक्त एव सः॥९८३॥

One who does not think 'I am Brahman alone', nor 'I am consciousness alone'; who remains as nothing but consciousness, he alone is liberated beyond the body. 983.

Videhaḥ: whose body is gone (he does not think) 'I am liberated beyond this body'; *cideva*: 'I am of the nature of knowledge'.

Cinmātreṇa eva: in the form of knowledge as the Self alone.

Due to the absence of the gross and subtle bodies, no action whatsoever is possible; since every purpose is achieved and due to absolute fulfilment, there is nothing indeed to be done. Due to being free from all desires there is no possibility of rebirth. "Just as rivers flowing become lost in an ocean, giving up both their name and form, just so, the knower, freed from name and form, attains the bright Puruṣa which is beyond the unmanifest" (Mu. Up. 3.2.8).

यस्य प्रपञ्चभानं न ब्रह्माकारमपीह न।

अतीतातीतभावो यो विदेहो मुक्त एव सः॥९८४॥

The one for whom there is no knowledge of the world, nor is there a thought of Brahman; who is beyond the beyond; he is liberated beyond the body. 984.

Iha: in the world.

Prapañcabhānam: knowledge produced by the triad pertaining to the world.

Brahmākāram: the thought of Brahman of the inner instrument.

Atītātītabhāvaḥ: one who is beyond the subtle body, which itself is beyond the body and senses etc.; who remains as nothing but Existence, void of all projections and free from impressions.

**चित्तवृत्तेरतीतो यश्चित्तवृत्त्यावभासकः।
चित्तवृत्तिविहीनो यो विदेहो मुक्त एव सः॥९८५॥**

One who is beyond all thoughts; the illuminator through thoughts; void of thoughts of the mind; he alone is liberated beyond the body. 985.

Cittavṛtteḥ: of all thoughts of the mind.

Cittavṛttyāvabhāsaḥ: the illuminator through the thought of the mind. In the reading ‘*cittavṛtṭyāvabhāsaḥ*’, the illuminator of the thought of the mind.

Cittavṛttivihīnaḥ: due to the absence of the mind.

**जीवात्मेति परात्मेति सर्वचिन्ताविवर्जितः।
सर्वसङ्कल्पहीनात्मा विदेहो मुक्त एव सः॥९८६॥**

Free from all thoughts of (being) an individual or the supreme Self; void of all doubts/notions; he alone is liberated beyond the body. 986.

Sarvacintāvivarjitaḥ: due to the absence of the gross, subtle and causal bodies.

Sarvasaṅkalpahīnātmā: free from the notions of bound, aspirant, seeker of liberation, liberated.

**ओङ्कारवाच्यहीनात्मा सर्ववाच्यविवर्जितः।
अवस्थात्रयहीनात्मा विदेहो मुक्त एव सः॥९८७॥**

Whose nature is free from the direct meaning of oṅkāra; who is void of all speech; whose nature is free from the three states; he alone is liberated beyond the body. 987.

Oṅkāravācyahīnātmā: the direct meaning of oṅkāra, saṁbrahma, since it is devoted to that (indicates that); this, however, being free from all conditionings, is unconditioned.

Sarvavācyavivarjitaḥ: unknown through the speech or mind.

Avasthātrayahīnātmā: due to the absence of knower-ship, beyond all states.

अहिनिर्वयनीसर्पनिर्मोको जीववर्जितः।

वल्मीके पतितस्तिष्ठेत्तं सर्पो नाभिमन्यते॥९८८॥

एवं स्थूलं च सूक्ष्मं च शरीरं नाभिमन्यते।

प्रत्यग्ज्ञानशिखिध्वस्ते मिथ्याज्ञाने सहेतुके॥९८९॥

The slough of a snake, devoid of life, may remain fallen on an ant-hill; the snake does not identify with it. In the same way, when false knowledge along with its cause is destroyed by the fire of Self-knowledge, one does not identify (as 'I') with the gross or subtle body. 988-989.

Ahinirivayanīsarpanirmokaḥ: the cast-off skin of the snake itself is the slough of a snake.

That is *jīvavarjitāḥ*: void of life; only skin.

Pratyagjñānaśikhidhvaste: when destroyed by the fire which is knowledge of oneself. There is no thinker or knower that exists there. By the śruti, "just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prāṇa (Supreme Self), Brahman, the Light" (Br. Up. 4.4.7), "For when there is duality, as it were, then one sees another" (ibid, 4.5.15), "When everything has become the Self, then what should he see and through what?" (ibid, 4.5.15).

नेति नेतीत्यरूपत्वादशरीरो भवत्ययम्।

विश्वश्च तैजसश्चैव प्राज्ञश्चेति च ते त्रयम्॥९९०॥

विराड् हिरण्यगर्भश्च ईश्वरश्चेति ते त्रयम्।

ब्रह्माण्डं चैव पिण्डाण्डं लोका भूरादयः क्रमात्॥९९१॥

स्वस्वोपाधिलयादेव लीयन्ते प्रत्यगात्मनि।

तूष्णीमेव ततस्तूष्णीं तूष्णीं सत्यं न किञ्चन॥९९२॥

He becomes free from the body since he has no form, through 'not this, not this'. The three: waker, dreamer and deep sleeper; and the three: Virāt, Hiranyagarbha and Īśvara; the entire universe and the individual body; the worlds beginning with Bhūḥ; in sequence, due to the dissolution of their own conditionings, they dissolve in the innermost Self. Thereafter, there is peace.

There is nothing real whatsoever. 992.

Ayam: one who is liberated beyond the body.

Neti neti iti: having previously negated the not-self.

Arūpatvāt: due to negation of all conditionings.

Viśvaḥ ca taijasaḥ ca prājñāḥ ca eva: the individual identified with the states of waking, dream and deep sleep.

Te trayam: or the one identified with the individual gross, subtle and causal bodies.

Īśvaraḥ ca: identified with the aggregate gross, subtle and causal bodies, known as the supreme Lord.

Tūṣṇīm: peaceful.

Na kiñcana satyam: everything is the not-self, as described here; everything is false is established. Since it is heard in the Ramayana of Vasiṣṭha, “*then there is a still, profound existence that remains, nameless and unmanifest; it is neither light nor darkness*” (Yo. Va. 3.9.47). Nothing but Existence remains, just as in deep sleep, beyond all transactions and beyond all space, time and objects, one’s nature as supreme bliss which is the limit of all negations and existing as the substratum of all is the witness.

कालभेदो वस्तुभेदो देशभेदः स्वभेदकः।

किञ्चिद्भेदो न तस्यास्ति किञ्चिद्वापि न विद्यते॥९९३॥

For him, there is no difference of time, object, or space. There is nothing to cause any difference in himself. There is no difference whatsoever; nothing else exists. 993.

Tasya: for the one liberated beyond the body, who has attained to the nature of Brahman.

Kiñcit vā api: other than Existence, Consciousness, Bliss.

जीवेश्वरेति वाक्ये च वेदशास्त्रेष्वहं त्विति।

इदं चैतन्यमेवेत्यहं चैतन्यमित्यपि॥९९४॥

इति निश्चयशून्यो यो विदेहो मुक्त एव सः।

ब्रह्मैव विद्यते साक्षाद्वस्तुतोऽवस्तुतोऽपि च॥९९५॥

One who is free from doubt by the ascertainment ‘in the statement regarding the individual and the Lord, in the Vedas and other scriptures, all this is consciousness, and I am consciousness’: he is liberated beyond the body, in reality and otherwise, Brahman alone exists. 994-995.

Vedaśāstreṣu: in the Vedas and in other scriptures: in the smṛti, itihāsa and purāṇas.

Vākye: in the statement which reveals the oneness of Brahman and the Self.

Caitanyam iti api: my nature.

Niścayaśūnyaḥ: due to the ascertainment of the knowledge, 'I am Brahman', void of all doubt, uncertainty.

Vastutaḥ avastutaḥ api ca: from the absolute and also from the relative standpoint.

Brahman eva vidyate: remaining as nothing but Brahman.

With this, the section on one liberated beyond the body is concluded.

**तद्विद्याविषयं ब्रह्म सत्यज्ञानसुखात्मकम्।
शान्तं च तदतीतं च परं ब्रह्म तदुच्यते॥९९६॥**

That Brahman, of the nature of Truth, Knowledge and Happiness, is the subject of knowledge; It is peaceful and beyond that; that is the supreme Brahman. 996.

Brahman: since the śruti says, "Real, Consciousness, Infinite is Brahman" (Tai. Up. 2.1).

Vidyāviṣayaḥ: the subject of knowledge of Brahman.

The purpose in the form of liberation while living and liberation beyond the body has been described at length.

**सिद्धान्तोऽध्यात्मशास्त्राणां सर्वापह्नव एव हि।
नाविद्यास्तीह नो माया शान्तं ब्रह्मैव तद्विना॥९९७॥**

The principle of scriptures regarding the self is indeed the dissolution of all.
Here, Brahman alone is and is peaceful; other than That, there is no ignorance nor māyā. 997.

Sarvāpahnavaḥ: the denial/dissolution of all objects in their own causes; recognising their falsity by that.

Eva hi: it is well-ascertained.

Iha: in space and time.

Śāntaḥ: auspicious, non-dual.

**प्रियेषु स्वेषु सुकृतमप्रियेषु च दुष्कृतम्।
विसृज्य ध्यानयोगेन ब्रह्माप्येति सनातनम्॥९९८॥**

Giving up his merits among those who love him and demerits among those who dislike him, he attains the eternal Brahman through the yoga of meditation. 998.

The one who has performed śravaṇa and manana... attains (Brahman); he remains as Brahman.

**यावद्यावच्च सद्बुद्धे स्वयं सन्त्यज्यतेऽखिलम्।
तावत्तावत्परानन्दः परमात्मैव शिष्यते॥९९९॥**

Oh intelligent one, to the extent everything is given up by oneself, to that extent the supremely blissful Supreme Self remains. 999.

Svayam: by oneself; by aspirants, seekers of liberation.

By the words of the Ācārya, “As the mind becomes gradually established in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realisation of the Ātman” (*Vivekūdāmaṇi*, 276).

**यत्र यत्र मृतो ज्ञानी परमाक्षरवित्सदा।
परे ब्रह्मणि लीयेत न तस्योत्क्रान्तिरिष्यते॥१०००॥**

The realised one, the knower of the supreme undecaying (Truth), wherever he dies, he merges in the supreme Brahman; his transmigration is undesirable.

1000.

Paramākṣaravit: the one who knows that which is supreme and undecaying.

Pare brahmaṇi līyate: since he is Brahman.

By such śrutis as, “the fifteen kalas go back to their source; all the powers seated on the senses go back to their corresponding deities and all his karma and the Self, all these become one, in the highest and imperishable Brahman” (*Mu. Up.* 3.2.7), “their prāṇas do not depart, the dissolution of individuality takes place right here. They merge in Brahman at once,” (*Br. Up.* 4.4.6), “being freed, he becomes free” (*Kaṭha Up.* 2.5.1).

**यद्यत्स्वाभिमतं वस्तु तत्त्यजन्मोक्षमश्नुते।
असङ्कल्पेन शस्त्रेण छिन्नं चित्तमिदं यदा॥१००१॥
सर्वं सर्वगतं शान्तं ब्रह्म सम्पद्यते तदा॥१००२॥**

Renouncing whatever is dear to oneself, liberation is attained. By the weapon of absence of saṅkalpa, when this mind is destroyed, then the all-pervading, peaceful Brahman, which is all, is attained. 1001-2.

Svābhimataṃ: dear.

Asaṅkalpena śastreṇa: by the knowledge of the oneness of Brahman, free from differences, and the Self and by the knowledge of the falsity of the world; being infinite, by the weapon in the form of absence of saṅkalpa.

Śāntaṃ: nothing but Consciousness.

Brahman sampadyate: It is experienced immediately, as one's Self.

इति श्रुत्वा गुरोर्वाक्यं शिष्यस्तु छिन्नसंशयः।

ज्ञातज्ञेयः सम्प्रणम्य सद्गुरोश्चरणाम्बुजम्।

स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः॥१००३॥

Thus, having heard the words of the Guru, the disciple, whose doubts are dispelled, the knower of that which is to be known, having prostrated at the lotus feet of the Guru and permitted by him, completely free of bondage, departed. 1003.

Iti guroḥ: of the supremely compassionate knower of Brahman who is learned in scripture and abiding in Brahman, who is utterly withdrawn.

Chinnasaṃśayaḥ: whose doubts are torn asunder.

Jñātajñeyaḥ: by whom what is to be known is known; that is knowledge which, having known, man becomes fulfilled. Free from knots, by the śruti and smṛti, “*When that is both high and low is seen, the knot of the heart is untied; all doubts are solved; and all his karma is consumed*” (Mu. Up. 2.2.8), “*By understanding this, a person becomes enlightened, and fulfills all that is to be accomplished*” (BG 15.20).

Thus, whatever is said in the chapters of (the Brahma Sūtra) Samanvaya, Avirodha, Sadhana and Phala, seeing it all as oneself, having attained that which is established through the experience of the primary qualified disciple, the result of direct liberation in the form of negation of all duality, attainment of joy and abandoning sorrow; seeing all this duality manifested in different forms like a burnt rope; residing in the non-dual Brahman like a bilva-fruit in the palm of the hand; having made his own body which is like the slough of a snake the equivalent of a blade of grass by the absence of identification with it; He shows his own gratitude.

“*Without taking shelter at Your lotus feet, the supreme Puruṣa, even though existing, was earlier non-existent for me. Now, having taken shelter at Your lotus feet, the notion of difference (is understood as) ‘was not, is not and will not be’.*” (Saṃkṣepa Śāṅkara, 4.58).

“*Again and again, I prostrate at the feet of my Guru, by whose grace I have come to realise, I alone am the All-pervading Essence (Vishnu), and that the world of multiplicity is all a super-imposition upon myself*” (Vākyavṛtti, 2).

Thus, showing His fulfilment and gratitude.

गुरुरेष सदानन्दसिन्धौ निर्मग्रमानसः।
पावयन्वसुधां सर्वा विचचार निरुत्तरः॥१००४॥

This Guru, silent, whose mind is immersed in the ocean of eternal bliss,
purifying the entire earth, continued to wander. 1004.

Niruttaraḥ: attained the nature of silence, the teacher, having made the disciple fulfilled, having concluded his speech.

Sadānandasindhau: in the sea of supreme bliss.

Nirmagnamānasaḥ: whose mind is immersed, free from all activities, having known his own nature to be the original bliss and also delighting in the reflected happiness.

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम्।
निरूपितं मुमुक्षूणां सुखबोधोपपत्तये॥१००५॥

Thus, by this dialogue of the Guru and disciple, the nature of the Self has been ascertained so that seekers of liberation may easily understand. 1005.

Ātmalakṣaṇam: the indicator, nature of the Self.

सर्ववेदान्तसिद्धान्तसारसङ्ग्रहनामकः।
ग्रन्थोऽयं हृदयग्रन्थिविच्छित्त्यै रचितः सताम्॥१००६॥

This text, named as the summary of the essence of the principle of all upaniṣads, has been composed for the destruction of the knot of the heart for noble ones. 1006.

Satām: for noble people.

Hṛdayagranthivicchityai: for the destruction of the knot of the heart: superimposition of the Self and not-self, which is born of ignorance.

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य
श्रीमच्छङ्करभगवतः कृतौ सर्ववेदान्तसिद्धान्तसारसङ्ग्रहः सम्पूर्णः॥

This text is now concluded and so is the Śankara-prasādinī commentary.
Henceforth, having offered salutations to the divine Lord and remembering the sacred teacher, gratitude is presented.

॥ॐ॥

स्मारं स्मारं जनिमृतिभयं जातनिर्वेदवृत्ति-
ध्यायं ध्यायं पशुपतिमुमाकान्तमन्तर्निषण्णम्।
पायं पायं सपदि परमानन्दपीयूषधारां
भूयो भूयो निजगुरूपदाम्भोजयुग्मं नमामि॥

(अन्वयः- जनिमृतिभयं स्मारं स्मारं जातनिर्वेदवृत्तिः (अहम्), अन्तर्निषण्णं पशुपतिमुमाकान्तं ध्यायं ध्यायं सपदि (झटिति) परमानन्दपीयूषधारां पायं पायं निजगुरूपदाम्भोजयुग्मं भूयो भूयो नमामि।)

Remembering again and again the fear of repeated birth and death, the one who has developed dispassion, meditating again and again on the Lord of all beings and consort of Umā residing within, quickly drinking again and again the stream of nectar of bliss, I again and again offer salutations to the two lotus feet of my teacher.

विद्वांसो यदि मम दोषमुद्गिरेयुः
यद्वा ते गुणगणमेव कीर्तयेयुः।
तुल्यं तद्वद्गुणं मनुते मनो मदीयं
कष्टं तद्वत् मनुते यदाह मन्दः॥

(अन्वयः- यदि विद्वांसो मम दोषमुद्गिरेयुः यद्वा ते (मम) गुणगणमेव कीर्तयेयुः, तन्मदीयं मनो बहु मनुते। यन्मन्दः आह, बत तत्कष्टं मनुते।)

Whether the wise announce my defects or sing the glory of my virtues, my mind would consider it as very prestigious. (On the other hand), if a dullard does it, indeed it would consider it as painful.

मस्करीन्द्रप्रणीतस्य भवनामभृतो यतेः।

सर्ववेदान्तसारस्य प्रसादिनी प्रकीर्तिता॥

(अन्वयः- मस्करीन्द्रप्रणीतस्य (संन्यासिना कृतस्य) भवनामभृतो यतेः (शङ्करस्य) सर्ववेदान्तसारस्य प्रसादिनी प्रकीर्तिता॥)

The composition of the foremost renunciate and a mendicant bearing the name 'bhava' (Śankara) called the essence of the entire Vedanta is celebrated in the form of prasādinī (His grace).

अनया भगवाञ्छ्रीमद्वक्षिणामूर्तिरीश्वरः।
प्रीयतां शृण्वतां नित्यं ज्ञानप्रदोऽधिकारिणाम्॥

(अन्वयः - भगवान् श्रीमद्वक्षिणामूर्तिः ईश्वरः अनया (शङ्करप्रसादिनीटीकया) नित्यं प्रीयताम्, शृण्वताम् अधिकारिणां ज्ञानप्रदः (भवतु इति शेषः)॥)

May the Lord Śrī Dakṣiṇāmūrti be always pleased with this (commentary) and may He bestow (Supreme) Knowledge to the qualified students engaged in śravaṇam.

Addendum

Basic Nyaya Concepts

pañca avayava vākya (पञ्च-अवयव-वाक्यम्)

Anumāna (अनुमानम्), or inference, is of two kinds:

- **svārthānumāna (स्वार्थानुमानम्)** occurs when a person makes an inference themselves.
- **parārthānumāna (परार्थानुमानम्)** occurs when a person conveys information that allows another person to draw an inference.

The **naiyyāyika (नैयायिकः)** (logicians) believes there are five components that are required for **parārthānumāna (परार्थानुमानम्)**. Let us consider the classic inference example:

“The mountain is on fire, as smoke is seen. Like the smoky kitchen fire. parvato vahnimān, dhūmatvāt; mahānasavat.” (पर्वतो वह्निमान्, धूमत्वात्; महानसवत्)

The Five Components of parārthānumāna (pañca avayava)

1) **pratijñā (प्रतिज्ञा)** - Hypothesis that needs to be proved.

- *Example: parvato vahnimān (पर्वतो वह्निमान्)* - the mountain is on fire.
- The **pratijñā (प्रतिज्ञा)** consists of two elements:
 - **sādhya (साध्यः)** - the idea to be proved (**fire**)
 - **pakṣa (पक्षः)** - the locus where it should be proved (**the mountain**)

2) **hetu (हेतुः)** - Reason.

- *Example: dhūmatvāt (धूमत्वात्)* - on account of the smoke.

3) **drṣṭānta (दृष्टान्तः)** - Example.

- *Example: yo ya: dhūmavān sa: vahnimān. mahānasavat. (यो यः धूमवान् सः वह्निमान् महानसवत्)*
- Wherever there is smoke, there is fire - like the invariable concomitance observed in instances like the kitchen fire (as in the wood-fired kitchens).

4) **upanaya (उपनयः)** - Application.

- *Example: ayam dhūmavān (अयं धूमवान्)* - there is smoke on this mountain.

5) **nigamanam (निगमनम्)** - Conclusion.

- *Example:* **tasmāt vahnimān (तस्मात् वह्निमान्)** - therefore this mountain must be on fire.

The term **vyāpti (व्याप्तिः)**, or invariable concomitance, refers to the conclusion drawn by the seer that wherever the **hetu (हेतुः)** is present, the **sādhya (साध्यः)** will also be present. This **vyāpti jñāna (व्याप्ति-ज्ञानम्)** is made by the seer when he observes the fire being present along with the smoke in the kitchen. When the same person sees the smoke in the mountain later, recalls the **vyāpti (व्याप्तिः)** and infers the presence of fire, based on prior knowledge.

According to the **naiyyāyika (नैयायिकः)**, if a **parārthānumāna (परार्थानुमानम्)** consists of these five parts (pancha avayava), it is certain to generate **anumiti (अनुमिति)**, inferential understanding, in the listener.

The **mīmāṃsaka (मीमांसकः)**, on the other hand, says that it is sufficient if any three are present (1-3 or 3-5), for anumiti to be generated.

Types of hetvābhāsa (हेत्वाभासः) (Fallacious reasons)

The **naiyyāyika (नैयायिकः)** outlines the basic errors in reasoning that are possible in the inferential process. They are categorized into five groups. Whether the defect is present in the **hetu (हेतुः)**, **sādhya (साध्यः)**, **pakṣa (पक्षः)** or **drṣṭānta (दृष्टान्तः)**, the **naiyyāyika (नैयायिकः)** chooses to call it a **hetvābhāsa (हेत्वाभासः)**, an error in the **hetu (हेतुः)**.

1) **vyabhicāra (व्यभिचारः)** - Where the **hetu (reason)** is present in the **pakṣa (locus)**, but the **sādhya (the thing to be proved)** is absent.

Example: “Wherever there is smoke, there is fire.” However, the reverse is not true. “Where there is fire, there is smoke.” If someone argues that there is smoke in the mountain, because of perceived fire, this reasoning is flawed. There are several instances where fire (the **hetu**) is present, but smoke (the **sādhya**) is absent like in red-hot iron. This would be a case of **vyabhicāra (व्यभिचारः)**.

2) **asiddha (असिद्धः)** - **asiddha hetu (असिद्ध-हेतुः)** is that which has a dosha called **asiddhi (असिद्धिः)**. There are three types of **asiddhis (असिद्धिः)**:

- **Svarūpāsiddhi (स्वरूपासिद्धिः)**: The **hetu (हेतुः)** itself is absent in the **pakṣa (पक्षः)**. In the **parvato vahnimān dhūmatvāt (पर्वतो वह्निमान् धूमत्वात्)**, if there is no dhūma (smoke), no inference can be drawn. This is an instance of **svarūpāsiddhi (स्वरूपासिद्धिः)**.
- **āśrayāsiddhi (आश्रयासिद्धिः)**: The **pakṣa (पक्षः)** itself is absent. Example: “The sky-lotus is fragrant, like a lotus.” Since a sky-lotus does not exist, the inference is invalid.
- **vyāpyatvāsiddhi (व्याप्यत्वासिद्धिः)**: The **hetu (हेतुः)** is dependent on an extraneous factor. Example: “The mountain is smoky, because of fire.” - the **hetu (हेतुः)**, fire, is dependent on wet fuel for smoke to be present. This factor, upon which the **hetu (हेतुः)** is dependent to indicate the **sādhya (साध्यः)**, is termed as **upādhi (उपाधिः)**. That conditionality is an instance of **vyāpyatvāsiddhi (व्याप्यत्वासिद्धिः)**. If the **pakṣa (पक्षः)** is not well-known (**aprasiddha pakṣa अप्रसिद्ध-पक्षः**), that is another instance of **vyāpyatvāsiddhi (व्याप्यत्वासिद्धिः)**.

3) **bādhita (बाधितः)** - If the **sādhya (साध्यः)** is impossible in **pakṣa (पक्षः)**. For example, “fire is cold”, this is an instance where coldness (**sādhya (साध्यः)**) can never be present in the fire (**pakṣa (पक्षः)**). This is usually established by **pramāṇa** such as perception etc.

4) **viruddha (विरुद्धः)** - If the **hetu (हेतुः)** proves the opposite of the **sādhya (साध्यः)** it is a case of **viruddha hetvābhāsa (विरुद्ध-हेत्वाभासः)**. For example, the **anumāna (अनुमानम्)** is “parvato vahnimān, jalatvāt” (the mountain is on fire, because of water), here **hetu (जलत्वा)** contradicts rather than supporting **sādhya (साध्यः)** (fire). This is an instance of **viruddha (विरुद्धः)**.

5) **satpratipakṣa (सत्प्रतिपक्षः)** - If the opponents in a debate provide two **hetus** - one to prove a **sādhya (साध्यः)** and the other to prove its opposite. If both the **hetus** are equally strong, the inference is inconclusive. This is an instance of **satpratipakṣa**

doṣa (सत्प्रतिपक्ष-दोषः). One of the two hetus could even be correct, but unless the hearer knows which, no **anumiti** (अनुमिति) is generated.

लक्षण-श्लोका वाक्यानि च

प्रकरण-ग्रन्थः

शास्त्रैकदेशसंबद्धं शास्त्रकार्यान्तरे स्थितम् ।

आहुः प्रकरणं नाम ग्रन्थभेदं विपश्चितः ॥

शास्त्रम्

एकप्रयोजनोपनिबद्धमशेषार्थप्रतिपादकं शास्त्रम् ।

उपोद्धातम्

चिन्तां प्रकृतसिद्ध्यर्थमुपोद्धातं प्रचक्षते ।

अनुबन्धम्

सम्बन्धश्चाधिकारी च विषयश्च प्रयोजनम् ।

विनानुबन्धं ग्रन्थादौ मङ्गलं नैव शस्यते ॥

प्रवृत्तिप्रयोजकज्ञानविषयत्वमनुबन्धत्वम् ।

व्याख्यानम्

पदच्छेदः पदार्थोक्ति विग्रहो वाक्ययोजना ।

आक्षेपस्य समाधानं व्याख्यानं पञ्चलक्षणम् ॥

सूत्रम्

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम् ।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

लघूनि सूचितार्थानि स्वल्पाक्षरपदानि च ।

सर्वतः सारभूतानि सूत्राण्याहुर्मनीषिणः ॥

वार्तिका

उक्तानुक्तदुरुक्तानां चिन्ता यत्र च विद्यते ।

तं ग्रन्थं वार्तिकं प्राहुः वार्तिकज्ञा मनीषिणः ॥

कारिका

कारिका तु स्वल्पवृत्तौ बहोरर्थस्य सूचनी ।

टीका

टीक्यते गम्यते ग्रन्थार्थोऽनया सा टीका ।

आचार्यः

आचिनोति च शास्त्रार्थानाचारे स्थापयत्यपि ।
स्वयमाचरते यस्मात्तस्मादाचार्य उच्यते ॥

षडनादयः

जीव ईशो विशुद्धाचित्ता जीवेशयोर्भिदा ।
अविद्या तच्चित्तोर्योगः षडस्माकमनादयः ॥

आत्मा

यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह ।
यच्चास्य सन्ततो भावस्तस्मादात्मेति कीर्त्यते ॥

तात्पर्य निर्णयः

उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् ।
अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

वेदः

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते ।
एनं विदन्ति वेदेन तस्माद्वेदस्य वेदता ॥

नित्यकर्म

अनुष्ठाने फलाजनकत्वे सति, अननुष्ठाने प्रत्यवायजनकत्वम्

काम्यकर्म

अनुष्ठाने फलविशेषजनकत्वे सति, अननुष्ठाने प्रत्यवायाजनकत्वम्

भाष्यम् #१

मन्त्रार्थो वर्ण्यते यत्र पदैर्मन्त्रानुसारिभिः ।
स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥

भाष्यम् #२

सूत्रार्थो वर्ण्यते यत्र वाक्यैः सूत्रानुकारिभिः ।
स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥

भगवान् #१

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।
वैराग्यस्याथ मोक्षस्य षण्णां भग इतीरणा ॥

भगवान् #२

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

भगवान् #३

वदन्ति तत् तत्त्वविदः तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्दते ॥

जीवः #१

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।
चिच्छायालिङ्गदेहस्था तत्संघो जीव उच्यते ॥

जीवः #२

साक्षिणः पुरतो भाति लिङ्गं देहेन संयुतम् ।
चित्तिच्छाया समावेशाज्जीवः स्याद्वावहारिकः ॥

उपनिषद् #१

उपनीयेयमात्मानं ब्रह्मापास्तद्वयं यतः ।
निहन्त्यविद्यां तज्जं च तस्मादुपनिषद्भवेत् ॥

उपनिषद् #२

सदेरुपनिपूर्वस्य क्विपि चोपनिषद्भवेत् ।
मन्दीकरणभावाच्च गर्भादेः शातनात्तथा ॥

अध्यारोप-अपवादः

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते ।
शिष्याणां बोधसिद्ध्यर्थं शास्त्रज्ञैः कल्पितः क्रमः ॥

विवर्तः/परिणामः

यस्तात्त्विकोऽन्यथा भावः परिणाम उदीरितः ।
अतात्त्विकोऽन्यथा भावो विवर्तः स उदीरितः ॥

अध्यारोप-अपवाद-प्रक्रिया

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥

उपलक्षणम्

कार्यानन्वयित्वे सत्यविद्यमानत्वेऽपि व्यावर्तकत्वम् ।

विशेषणम्

कार्यानन्वयित्वे सति वर्तमानत्वे सति व्यावर्तकत्वम् ।

उपाधिः

कार्यानन्वयित्वे सति वर्तमानत्वे सति व्यावर्तकत्वम् ।
उप समीपे स्थित्वा स्वीयं रूपमन्यत्रादधाति विकारं विना ।

सजातीय-विजातीय-स्वगत-भेदः

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादिभिः ।
वृक्षान्तरात्सजातीयो विजातीयः शिलादितः ॥

लक्षणा

मानान्तरविरोधे तु मुख्यार्थस्य परिग्रहे ।
मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते ॥

त्रिविधा-लक्षणा

वाच्यार्थमशेषतः परित्यज्य तत्सम्बन्धिन्यर्थान्तरे वृत्तिर्जहल्लक्षणा ।
वाच्यार्थापरित्यागेन तत्सम्बन्धिनी वृत्तिरजहल्लक्षणा ।
वाच्यार्थस्य विरुद्धांशपरित्यागेनोभयपदार्थानुस्यूतमविरुद्धांशग्रहण-
सम्बन्धिनी वृत्तिर्भागलक्षणा सैव जहदजहल्लक्षणा ।

स्वरूप/तटस्थ-लक्षणम्

तदभिन्नत्वे सति तद् बोधकत्वं स्वरूपलक्षणम् ।
तद्भिन्नत्वे सति तद् बोधकत्वं तटस्थलक्षणम् ।

सजातीयविजातीयेभ्यो हि व्यावर्तकं स्वरूपलक्षणम् ।

यावल्लक्ष्यकालमनवस्थितत्वे सति व्यावर्तकं तटस्थलक्षणम् । (वेदान्तपरिभाषा)

महावाक्य-विचारः

सामानाधिकरण्यं च विशेषणविशेष्यता ।
लक्ष्यलक्षणसंबंधः पदार्थप्रत्यगात्मनाम् ॥

समानाधिकरणम्

भिन्नवृत्तिनिमित्तानां शब्दानामेकवस्तुनि ।
प्रवृत्तिस्तु समानाधिकरणत्वमिहोच्यते ॥

चतुर्विध-पदसामानाधिकरण्यम्

बाधाऽध्यासविशेषणैक्यविषयं नाम्नोश्चतुर्धा मतं
सामानाधिकरण्यमाद्यमिह न व्यर्थोद्यमा स्याच्छ्रुतिः ।
ध्यानाद्यश्रवणादनित्यफलतादोषाच्च नाऽध्यासधीः
तादात्म्यं न विरुद्धयोरिति बलाद्वस्त्वैक्यपक्षस्थितिः ॥

साधनम्

श्रोतव्यः श्रुतिवाक्येभ्यो मन्तव्यश्चोपपत्तिभिः ।
मत्वा च सततं ध्येय एते दर्शनहेतवः ॥

श्रवणम्

वेदान्तानामशेषाणामादिमध्यावसानतः ।
ब्रह्मात्मन्येव तात्पर्यमितिधीः श्रवणं भवेत् ॥

श्रवणम्/ मननम्

इत्थं वाक्यैस्तदर्थानुसन्धानं श्रवणं भवेत् ।
युक्त्या सम्भावितत्वानुसन्धानं मननन्तु तत् ॥

निदिध्यासनम्

ताभ्यां निर्विचिकित्सेऽर्थं चेतसःस्थापितस्य यत् ।
एकतानत्वमेतद्धि निदिध्यासनमुच्यते ॥

समाधिः

ध्यातृध्याने परित्यज्य क्रमाद्धेयैकगोचरम् ।
निवातदीपवच्चित्तं समाधिरभिधीयते ॥

ब्रह्माभ्यासः

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥

बन्धमोक्षौ #१

अद्वयानन्दरूपस्य सद्व्यत्वं च दुःखिता ।
बन्धः प्रोक्तः स्वरूपेण स्थितिर्मुक्तिरितीयते ॥

बन्धमोक्षौ #२

वासनातानवं राम मोक्ष इत्युच्यते बुधैः ।
पदार्थवासनादार्ढ्यम् बन्ध इत्यभिधीयते ॥

बन्धमोक्षौ #३

द्रष्टृदृश्यस्य सत्ता हि बन्ध इत्यभिधीयते ।
द्रष्टा दृश्यवशात्बद्धो दृश्याभावे विमुच्यते ॥

बन्धमोक्षौ #४

बहुनाऽत्र किमुक्तेन संक्षेपादिदमुच्यते ।
सङ्कल्पनं परो बन्धः तदभावो विमुक्तता ॥

मुक्तिः

मुक्तिर्हित्वान्यथा रूपं स्वरूपेण व्यवस्थितिः ।

सत्तात्रयम्

ब्रह्मज्ञानेतरबाध्यत्वं प्रातिभासिकम् ।
ब्रह्मज्ञानेतराबाध्यत्वं व्यावहारिकम् ।
त्रिकालाबाध्यत्वं पारमार्थिकम् ।

माया #१

अव्यक्तनाम्नी परमेशशक्तिः
अनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥

माया #२

सन्नाप्यसन्नाप्यभयात्मिका नो
भिन्नाप्यभिन्नाप्यभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुतानिर्वचनीयरूपा ॥

वासना

दृढभावनयात्यक्तपूर्वापरविचारणम् ।
यदादानं पदार्थस्य वासना सा प्रकीर्तिता ॥

प्रत्यभिज्ञा

भातस्य कस्यचित्पूर्वम्भासमानस्य साम्प्रतम् ।
सोऽयमित्यनुसन्धानं प्रत्यभिज्ञानमुच्यते ॥

आभासवादः - स्वरूपतो मिथ्याभूतं प्रतिबिम्बमिति वादः

प्रतिबिम्बवादः - स्वरूपतो सत्यं प्रतिबिम्बत्वरूपेण मिथ्याभूतं बिम्बमेव प्रतिबिम्बमिति वादः

अवच्छेदवादः - अवच्छिद्यते परिच्छेदः प्राप्यते परमात्मा जीवरूपेण इति वादः

इष्टापूर्तम्, दत्तम्

अग्निहोत्रं तपः सत्यं वेदानां चानुपालनम् ।
आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते ॥
वापीकूपतडागादि देवतायतनानि च ।
अन्नप्रदानमारामः पूर्तमित्यभिधीयते ॥
शरणागतसन्त्राणं भूतानां चाप्यर्हिसनम् ।
बहिर्वेदि च यद्दानं दत्तमित्यभिधीयते ॥

नञ्जर्थाः

तत्सादृश्यमभावश्च तदन्यत्वं तदल्पता ।
अप्राशस्त्यं विरोधश्च नञ्जर्थाः षट् प्रकीर्तिताः ॥

ख्यातिः

आत्मख्यातिरसत्ख्यातिरख्यातिः ख्यातिरन्यथा ।
तथाऽनिर्वचनख्यातिरित्येतत्ख्यातिपञ्चकम् ॥

अधिकरणम्

विषयो विशयश्चैव पूर्वपक्षः तथोत्तरम् ।
सङ्गतिश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं स्मृतम् ॥

विधिः

विधिरत्यन्तमप्राप्तौ नियमः पाक्षिके सति ।
तत्र चान्यत्र च प्राप्तौ परिसंख्येति गीयते ॥

अर्थवादः

विरोधे गुणवादः स्यादनुवादोवधारिते ।
भूतार्थवादस्तद्धानादर्थवादस्त्रिधा मतः ॥

चतुर्विध-बौद्धमतम्

मुख्यो माध्यमिको विवर्तमखिलं शून्यस्य मेने जगत्
योगाचारमते तु सन्ति मतयो तासां विवर्तोऽखिलः ।
अर्थोऽस्ति क्षणिकस्त्वसावनुमितो बुद्ध्येति सौत्रान्तिकः
प्रत्यक्षं क्षणभंगुरं च सकलं वैभाषिको भाषते ॥

सृष्टिवादा दर्शनानि च

आरम्भवादः कणभक्षपक्षः
संघातवादस्तु भदन्तपक्षः ।
साङ्ख्यादिपक्षः परिणामवादो
वेदान्तपक्षस्तु विवर्तवादः ॥

साधारणकारणानि

ईशस्तज्ज्ञान-यत्नेच्छाः कालोऽदृष्टं दिगेव च ।
प्राक्-प्रतिबन्धकाभावौ कार्ये साधारणा मताः ॥

श्लोकानां वर्णानुक्रमणिका

श्लोकः	श्लोकाङ्कः	श्लोकः	श्लोकाङ्कः
अकर्ताहमभोक्ताहमविकारोऽहमक्रियः	९३१	अत्यन्ततीव्रवैराग्यं फललिप्सा महत्तरा	२२४
अकामयितृता स्वप्नादर्शनं घटते कथम्	६०९	अत्र जाता जरायुभ्यस्ते नराद्या जरायुजाः	४३६
अखण्डं सच्चिदानन्दमवाङ्मनसगोचरम्	२	अत्रापि चान्यत्र च विद्यमानपदार्थसम्मर्शनमेव	२७
अखण्डाकारवृत्तिः सा चिदाभाससमन्विता	७९९	अद्वितीयस्वमात्रोऽसौ निरुपादान ईश्वरः	३३२
अखण्डाख्या वृत्तिरेषा वाक्यार्थश्रुतिमात्रतः	७९४	अद्वैते स्थैर्यमायाते द्वैते च प्रशमं गते	९६१
अखण्डानन्दसम्बोधो वन्दनाद्यस्य जायते	१	अधिकारी च विषयः सम्बन्धश्च प्रयोजनम्	७
अखण्डामेवैतां घटितपरमानन्दलहरीं	७९२	अध्यस्तजगतो रूपं नामरूपमिदं द्वयम्	८८१
अखण्डैकरसत्वेन वाक्यार्थः श्रुतिसम्मतः	७२९	अध्यस्तनामरूपादिप्रविलापेन निर्मलम्	८९२
अङ्गारनद्यां तपने च कुम्भीपाकेऽपि	३५	अध्यारोपापवादक्रममनुसरता दैशिकेनात्र वेत्ता	७९८
अचेतनस्य दीपादेरर्थाभासकता यथा	५४५	अध्यासदोषात्समुपागतोऽयं संसारबन्धः	४९७
अच्छिन्नश्छिन्नवद्भाति पामराणां घटादिना	६९७	अध्यासबाधागमनस्य कारणं शृणु प्रवक्ष्यामि	४८८
अजहल्लक्षणा वापि सा जहल्लक्षणा यथा	७४५	अध्यासादेव संसारो नष्टेऽध्यासे न दृश्यते	५००
अज्ञात्वैवं परं तत्त्वं मायामोहितचेतसः	४२९	अध्यासो नाम खल्वेष वस्तुनो योऽन्यथाग्रहः	४९८
अज्ञात्वैव हि निक्षेपं भिक्षामटति दुर्मतिः	६३७	अनन्तशक्तिसम्पन्नो मायोपाधिक ईश्वरः	३३१
अज्ञानं प्रकृतिः शक्तिरविद्येति निगद्यते	३०७	अनपेक्षः शुचिर्दक्षः करुणामृतसागरः	२५५
अज्ञानं व्यष्ट्यभिप्रायादनेकत्वेन भिद्यते	३१७	अनात्मनो जन्मजरामृतिक्षुधा	४६४
अज्ञानज्ञानयोस्तद्वदुभयोरेव दृश्यते	५१८	अनात्मन्यहमित्येव योऽयमध्यास ईरितः	४८६
अज्ञानतदवच्छिन्नाभासयोरुभयोरपि	३२९	अनात्मन्यात्मताध्यासः कथमेष समागतः	४७१
अज्ञानदूरीकरणं मानसं शौचमान्तरम्	११६	अनात्मन्यात्मताध्यासे न सादृश्यमपेक्षते	४८०
अज्ञानमपि विज्ञानं बुद्धिर्वापि च तद्गुणाः	५७२	अनित्यत्वं च नित्यत्वमेवं यच्छ्रुतियुक्तिभिः	२२
अज्ञानस्य निवृत्तिस्तु ज्ञानेनैव न कर्मणा	५११	अनिर्देश्यमनाद्यन्तमनन्तं शान्तमच्युतम्	७६२
अज्ञोऽहमित्यनुभवादास्त्रीबालादिगोचरात्	५६१	अनुकम्पा दया सैव प्रोक्ता वेदान्तवेदिभिः	११३
अत एतदनिर्वाच्यमित्येव कवयो विदुः	३०९	अनुभूतिबलाच्चापि युक्तितोऽपि श्रुतेरपि	५२५
अत एव मतं वृत्तिव्याप्यत्वं वस्तुनः सताम्	८०८	अनुस्यूतात्मनः सत्ता जाग्रत्स्वप्नसुषुप्तिषु	६१३
अतः सङ्गच्छते सम्यग्वाक्यार्थो बाधवर्जितः	७१८	अनेनोद्भूतगुणकं भूतं वक्ष्येऽवधारय	४१०
अतः सापेक्षितं ज्ञानमथवापि समुच्चयम्	१७६	अन्तःकरणतद्वृत्तिद्रष्टृ नित्यमविक्रियम्	४५८
अतस्तमपरित्यज्य तद्गुणाश्रयलक्षणः	७४६	अन्तःप्रज्ञत्वादिविकल्पैरस्पृष्टं यत्तद्विशिमात्रम्	७८७
अतिसूक्ष्मतरः प्रशस्तवायं सदृशो मतः	५८५	अन्तरङ्गं हि बलवद्वहिरङ्गाद्यतस्ततः	२२६
अतिसूक्ष्मविमर्शनं स्वधीवृत्तिरचञ्चला	९५४	अन्तरङ्गविहीनस्य कृतश्रवणकोटयः	२२७
अतोऽन्तरङ्गस्थितकामवेगाद्भोग्ये प्रवृत्तिः	६०	अन्तर्बन्धेन बद्धस्य किं बहिर्बन्धमोचनैः	२४७
अतोऽयं पुत्र आत्मेति मन्यते भ्रान्तिमत्तमः	५२७	अन्तर्बहिः स्वयमखण्डितमेकरूप	७८०
अत्यन्तं श्रद्धया भक्त्या गुरुमीश्वरमात्मनि	३६८	अन्तर्बहिश्चापि मृदेव दृश्यते मृदो न भिन्नं	६८५

श्लोकः	श्लोकाङ्कः	श्लोकः	श्लोकाङ्कः
अन्तर्मुखतया नित्यं षष्ठीं भूमिमुपाश्रितः	९६३	अस्मिन्नात्मन्यनात्मत्वमनात्मन्यात्मतां पुनः	४६२
अन्तःशून्यो बहिःशून्यः शून्यकुम्भ इवाम्बरे	९६६	अस्मिन्समाधौ कुरुते प्रयासं यस्तस्य नैवास्ति	९०४
अन्यत्र त्वन्यधर्माणामुपलम्भो न दृश्यते	६४३	अस्य व्यष्टिरहङ्कारकारणत्वेन कारणम्	३२२
अन्यथा विपरीतं स्यात्कार्यकारणलक्षणम्	५९३	अस्य शास्त्रानुसारित्वादनुबन्धचतुष्टयम्	६
अन्यप्रकाशं न किमप्यपेक्ष्य यतोऽयमाभाति	६२२	अस्यावस्था सुषुप्तिः स्याद्यत्रानन्दः प्रकृष्यते	३२५
अन्योऽन्तर आत्मा विज्ञानमय इति वदति	५५७	अस्योपाधिः शुद्धसत्त्वप्रधाना माया यत्र त्वस्य	५०४
अपञ्चीकृतभूतेभ्यो जातं सप्तदशाङ्गकम्	३४०	अहं कर्तास्म्यहं भोक्ता सुखीत्यनुभवादपि	५५६
अपरः क्रियते प्रश्नो मयाऽयं क्षम्यतां प्रभो	६३३	अहं ब्रह्मास्म्यहं ब्रह्मास्म्यहं ब्रह्मेति निश्चयः	९७८
अपरोक्षतयैवात्मा समाधावनुभूयते	६६८	अहं ममेत्येव सदाभिमानं देहेन्द्रियादौ कुरुते	३५३
अपरोऽहमनपरोऽहं बहिरन्तश्चापि पूर्ण एवाहम्	८६९	अहङ्कारस्य विच्छित्तिः श्रवणेन प्रतिक्षणम्	१८३
अपाणिपादोऽहमवागचक्षुः अप्राण एवास्म्यमना	८४२	अहिनिर्व्वयनीसर्पनिर्मोको जीववर्जितः	९८८
अवंशकतया जिह्वा रसं गृह्णाति तद्गुणम्	४१४	अहिंसा वाङ्मनःकायैः प्राणिमात्राप्रपीडनम्	११२
अभाव उभयोः सुप्तौ सर्वैरप्यनुभूयते	७६८	आकाशवाय्वोर्धर्मस्तु वह्न्यादावुपलभ्यते	४०५
अभिभूतः स एवात्मा जीव इत्यभिधीयते	३२१	आकाशादिगताः पञ्च सात्त्विकांशाः परस्परम्	३४३
अभेद एव नो भेदो जात्येकत्वेन वस्तुतः	३२७	आत्मनः साक्षिमात्रत्वं न कर्तृत्वं न भोक्तृता	४२६
अर्जने रक्षणे दाने व्यये वापि च वस्तुतः	७३	आत्मनः सुखरूपत्वादानन्दत्वं स्वलक्षणम्	६२४
अर्थतोऽप्यद्वयानन्दमतीतद्वैतलक्षणम्	४	आत्मनः सुखरूपत्वे प्रयत्नः किमु देहिनाम्	६३५
अर्था बहुविधाः प्रोक्ता वाक्यानां पण्डितोत्तमैः	७०८	आत्मनः सोऽयमध्यासो मिथ्याज्ञानपुरःसरः	५०२
अर्थी समर्थ इत्यादि लक्षणं कर्मिणो मतम्	१८०	आत्मनः स्थूलभोगानामेतदायतनं विदुः	४४७
अलाभाद्विगुणं दुःखं वित्तस्य व्ययसम्भवे	८१	आत्मनीव स्वपुत्रेऽपि प्रबलप्रीतिदर्शनात्	५२४
अवस्तु तत्प्रमाणैर्यद्वाध्यते शुक्तिरौप्यवत्	३०२	आत्मयाथार्थ्यनिश्चित्यै कर्तव्यं मननं मुहुः	८१७
अवस्था सच्चिदानन्दाखण्डैकरसरूपिणी	७०६	आत्मवत्सर्वभूतेषु यः समत्वेन पश्यति	३६७
अविचारितरमणीयं सर्वमुदुम्बरफलोपमं भोग्यम्	४३	आत्मस्वरूपमविचार्य विमूढबुद्धि	४३०
अविद्याकार्यकरणसङ्घातेषु पुरोदितः	६५९	आत्मा खलु प्रियतमोऽसुभृतां यदर्थः	६३०
अविद्याकार्यतस्तुल्यौ द्वावपि स्वप्नजागरौ	७६७	आत्मातः परमप्रेमास्पदः सर्वशरीरिणाम्	६२७
अविद्याहृदयग्रन्थिविमोक्षोऽपि भवेद्यतः	२५७	आत्मानात्मविवेकं ते वक्ष्यामि शृणु सादरम्	२९६
अविरुद्धं पदार्थान्तरांशं स्वांशं च तत्कथम्	७५१	आत्मानात्मविवेकं स्फुटतरमग्रे निवेदयिष्यामः	४३१
अवेक्ष्य विषये दोषं बुद्धियुक्तो विचक्षणः	६२	आत्मानात्मविवेकार्थं विवादोऽयं निरूप्यते	५२१
अवेद्यमानः स्वयमन्यलोकैः सौषुप्तिकं	५९९	आत्मान्यः सुखमन्यच्च नात्मनः सुखरूपता	६३४
अव्यक्तमपरं ब्रह्म वाच्यार्थ इति कथ्यते	७१४	आत्मान्यः सुखमन्यच्चेत्येवं निश्चित्य पामरः	६४०
अव्यक्तशब्दिते प्राज्ञे सत्यात्मन्यत्र जाग्रति	५९५	आत्माभासा ततो बुद्धिर्बुद्ध्याभासं ततो मनः	४८४
अव्याकृतात्मनावस्थां जगतो वदति श्रुतिः	५८९	आत्मोपाधेरविद्याया अस्ति शक्तिद्वयं महत्	४८९
अशितान्नरसादीनां समीकरणधर्मतः	३७९	आद्यं नित्यानित्यवस्तुविवेकः साधनं मतम्	१५
अष्टावङ्गानि योगस्य यमो नियम आसनम्	९१०	आद्योऽहमनाद्योऽहं	८६७
असन्नेव घटः पूर्वं जायमानः प्रदृश्यते	५७६	आधारभूतं यदखण्डमाद्यं शुद्धं परं ब्रह्म	६९०
अस्तीत्येवोपलब्ध्वयं वस्तुसद्भावनिश्चयात्	२१६	आध्यात्मिकादि यदुःखं प्राप्तं प्रारब्धवेगतः	१३८

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आनन्दघनतामस्य स्वरूपं प्रत्यगात्मनः	६६७	इन्द्रियेष्विन्द्रियार्थेषु प्रवृत्तेषु यदृच्छया	१३१
आनन्दप्रचुरत्वेन साधकत्वेन कोशवत्	३१५	इन्द्रियैश्चात्यमानोऽयं चेष्टते न स्वतः क्वचित्	५३८
आनन्दरूपमात्मानमज्ञात्वैव पृथग्जनः	६३६	इममर्थमविज्ञाय निर्णीतं श्रुतियुक्तिभिः	५९०
आम्नाप्ययोस्तु भेदश्चेदाप्ना चाप्यमवाप्यते	१५८	इयं भूर्न सन्नापि तोयं न तेजो न वायुर्न खं नापि	८८६
आभासमात्रास्ताः सर्वा युक्तयोऽप्युक्तयोऽपि च	५३२	इयं समष्टिरुक्ता सत्त्वांशोत्कर्षतः पुरा	३११
आयातासु गतासु शैशवमुखावस्थासु	६१५	इष्टसाधनताबुद्ध्या गृहीतस्यापि वस्तुनः	२०६
आरभन्ते कार्यगुणान्ये कारणगुणा हि ते	३३८	इष्टस्य वस्तुनो ध्यानदर्शनाद्युपभुक्तिषु	६४१
आरूढस्य विवेकाश्च तीव्रवैराग्यखङ्गिनः	९१	ईदृशाङ्गसमायुक्तो जिज्ञासुर्युक्तिकोविदः	२५२
आवृत्तिस्तमसः शक्तिस्तद्धावरणकारणम्	४९०	उक्तसाधनसम्पन्नो जिज्ञासुर्यतिरात्मनः	२५३
आशापाशशतेन पाशितपदो नोत्थातुमेव क्षमः	४९	उत्तमो मध्यमश्चैव जघन्य इति च त्रिधा	९७
आसुरीं सम्पदं त्यक्त्वा भजेद्यो दैवसम्पदम्	३६५	उत्थाने वाप्यनुत्थानेऽप्यप्रमत्तो जितेन्द्रियः	९००
आस्वाद्यते यो भक्ष्येषु सुखकृन्मधुरो रसः	६७०	उत्पाद्यमाप्यं संस्कार्यं विकार्यं परिगण्यते	१५५
इति गुरुवचनाच्छ्रुतिप्रमाणा त्परमवगम्य	९२४	उपरतिशब्दार्थो ह्युपरमणं पूर्वदृष्टप्रवृत्तिभ्यः	२०७
इति निश्चयमेतस्य दूषयत्यपरो जडः	५४८	उपरमयति कर्माणीत्युपरतिशब्देन कथ्यते	१५३
इति निश्चयशून्यो यो विदेहो मुक्त एव सः	९९५	उपलक्षणमस्यापि तत्त्ववृत्तकरणश्रुतिः	४०३
इति पृष्ठो मूढतमो वदिष्यति किमुत्तरम्	५९७	उपलभ्येत केनायं ह्युपलब्धा स्वयं ततः	६०३
इति श्रुत्वा गुरोर्वाक्यं शिष्यस्तु छिन्नसंशयः	१००३	उपाधियोग उभयोः सम एवेशजीवयोः	४७२
इति साक्षितयात्मानं जानात्यात्मनि साक्षिणम्	८३४	उपाधियोगसाम्येऽपि जीववत्परमात्मनः	५०३
इति स्वमात्मानमवेक्षमाणः प्रतीतदृश्यं	८४३	उपाधिवैशिष्ट्यकृतो विरोधो	७६३
इत्यज्ञानमपि ज्ञानं प्रबुद्धेषु प्रदृश्यते	५६७	एककर्त्राश्रयौहस्तौ कर्मण्यधिकृताबुभौ	१९०
इत्यवस्थासमुल्लासं विमृशन्मुच्यते सुखी	९५९	एकत्वकथने का वा लक्षणात्रोररीकृता	७०३
इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम्	१००५	एकत्वरूपवाक्यार्थो विरुद्धांशविवर्जनात्	७४८
इत्यादिवैपरीत्यं तत्साधने चाधिकारिणोः	१८४	एकवृत्त्यैव मनसः स्वलक्ष्ये नियतस्थितिः	९६
इत्यादिश्रुतिसद्भावाद्युक्ता मनस आत्मता	५५३	एकश्चन्द्रः सद्वितीयो यथा स्या दृष्टेर्दोषादेव	६९१
इत्यानन्दसमुत्कर्षः प्रबुद्धेषु प्रदृश्यते	३२६	एकादशद्वारवतीह देहे सौधे महाराज इवाक्षवर्गैः	४४९
इत्युक्त्वा स गुरुं स्तुत्वा प्रश्रयेण कृतानतिः	९३६	एकीकृत्य तरङ्गोऽयमिति निर्दिश्यते यथा	८८३
इत्युक्त्वाभिमुखीकृत्य शिष्यं करुणया गुरुः	२९७	एकीकृत्योच्यते मूर्खैरिदं विश्वमिति भ्रमात्	८८२
इत्येवं निर्विकारादिशब्दमात्रसमर्पितम्	८९८	एतत्समष्टिव्यष्ट्योभयोरप्यभिमानिनोः	४५२
इत्येवं पण्डितमन्यैः परस्परविरोधिभिः	५७८	एतत्समष्ट्यवच्छिन्नं चैतन्यं फलसंयुतम्	४३९
इदं जगदयं सोऽयं दृश्यजातमवास्तवम्	९७४	एतत्सर्वं दयादृष्ट्या करामलकवत्स्फुटम्	४७३
इदं ममेति सर्वेषु दृश्यभावेष्वाभावना	९४९	एतत्संशयजातं मे हृदयग्रन्थिलक्षणम्	५८४
इदं स्थूलवपुर्जातं भौतिकं च चतुर्विधम्	४३८	एतदेवाविविक्तं सदुपाधिभ्यां च तद्गुणैः	३३०
इन्द्रियाणां चेतनत्वं देहे प्राणाः प्रजापतिम्	५४१	एतदैक्यप्रमेयस्य प्रमाणस्यापि च श्रुतेः	१०
इन्द्रियाणां चेष्टयिता प्राणोऽयं पञ्चवृत्तिकः	५४६	एतदृश्यं नामरूपात्मकं योऽधिष्ठानं तद्ब्रह्म	८९१
इन्द्रियाणि कथं त्वात्मा करणानि कुठारवत्	५४३	एतस्य संसृतेर्हेतुरध्यासोऽर्थविपर्ययः	५१०
इन्द्रियेषु निरुद्धेषु त्यक्त्वा वेगं मनः स्वयम्	१३२	एते प्राणादयः पञ्च पञ्चकर्मेन्द्रियैः सह	३८२

श्लोकः	श्लोकाङ्कः	श्लोकः	श्लोकाङ्कः
एतेभ्यः सूक्ष्मभूतेभ्यः सूक्ष्मदेहा भवन्त्यपि	३३९	कामस्य विजयोपायं सूक्ष्मं वक्ष्याम्यहं सताम्	६३
एतैः प्रमाणैरस्तीति ज्ञातः साक्षितया बुधैः	६१०	कामादिदृश्यप्रविलापपूर्वं	८७२
एतैश्चतुर्भिर्गन्धेन सह पञ्चगुणा मही	४१२	कामान्धकारेण निरुद्धदृष्टिर्मुह्यत्यसत्यप्यबलास्वरूपे	५०
एवं सन्मात्रग्राहिण्या वृत्त्या तन्मात्रगाहकैः	८७१	कामेन कान्तां परिगृह्य तद्वज्जनोऽप्ययं नश्यति	५३
एवं सूक्ष्मप्रपञ्चस्य प्रकारः शास्त्रसम्मतः	३९७	कामो नाम महाञ्जगद्धमयिता स्थित्वान्तरङ्गे स्वयं	५९
एवं स्थूलं च सूक्ष्मं च शरीरं नाभिमन्यते	९८९	कारणस्यानुरूपेण कार्यं सर्वत्र दृश्यते	४०९
एष एव प्रियतमः पुत्रादपि धनादपि	६२८	कारणाज्ञाननाशाद्यदृष्टदर्शनदृश्यता	९५३
एष निष्कण्टकः पन्था मुक्तेर्ब्रह्मात्मना स्थितेः	९०७	कारागृहस्यास्य च को विशेषः प्रदृश्यते साधु	४७
एष प्रत्यक्स्यप्रकाशो निरंशो ऽसङ्गः शुद्धः	४५९	कालभेदो वस्तुभेदो देशभेदः स्वभेदकः	९९३
ऐतदात्म्यमिदं सर्वं तत्सत्यमिति च श्रुतिः	१६८	किं करोमि क्व गच्छामि किं गृह्णामि त्यजामि किम्	९२८
ऐतदात्म्यमिदं सर्वमित्युक्तवैव सदात्मनोः	७३१	किं मरुन्मृगतृष्णाम्बुपूरेणार्द्रत्वमृच्छति	४६६
ऐहिकामुष्मिकार्थेषु ह्यनित्यत्वेन निश्चयात्	२३	किमज्ञानं तदुत्पन्नभयत्यागोऽपि वा कथम्	२७८
ओङ्कारवाच्यहीनात्मा सर्ववाच्यविवर्जितः	९८७	कुक्षौ स्वमातुर्मलमूत्रमध्ये स्थितिं तदा विद्वमिदंशनं च	२८
औपचारिकमात्मत्वं पुत्रे तस्मान्न मुख्यतः	५३४	कुड्यादेस्तु जडस्य नैव घटते भानं स्वतः सर्वदा	६२०
क आत्मा कस्त्वंनात्मा च किमु लक्षणमेतयोः	२७७	कुर्वन्नभ्यासमेतस्यां भूम्यां सम्यग्विवासनः	९६४
कद्मललवणात्युष्णतीक्ष्णरूक्षविदाहिनः	३७०	कृतकत्वमनित्यत्वे हेतुर्जागर्ति सर्वदा	१६६
कथं मनस आत्मत्वं करणस्य दृगादिवत्	५५४	कृतिपर्यवसानैव मता तीव्रमुमुक्षुता	२४८
कथमज्ञानमेवात्मा ज्ञानं चाप्युपलभ्यते	५६६	केचिन्मारुतभोजनाः खलु परे चन्द्रार्कतेजोशनाः	४३४
कथमन्योन्यसापेक्षा कथं वापि समुच्चयः	१८६	केन दुष्टेन युज्येत वस्तु निर्मलमक्रियम्	१६०
कथमसतः सजायेतेति श्रुत्या निषिध्यते तस्मात्	५९४	केन वा पुण्यशेषेण तव पादाम्बुजद्वयम्	२६६
कथमेकत्वमनयोर्घटते विपरीतयोः	७२४	को नाम लोके पुरुषो विवेकी विनश्वरे तुच्छसुखे	४१
करणप्रयोक्ता यः कर्ता तस्यैवात्मत्वमर्हति	५५५	कोटीन्धनाद्रिज्वलितोऽपि वह्निरर्कस्य	१८९
करोति खांशकतया वाक्शब्दोच्चारणक्रियाम्	४१५	कोशकृमिस्तन्तुभिरात्मदेहमावेष्ट्य चावेष्ट्य च	४५
करोति विज्ञानमयोऽभिमानं कर्ताहमेवेति	४२४	कोशत्रयं मिलित्वैतद्वपुः स्यात्सूक्ष्ममात्मनः	३८६
कर्तव्यं स्वोचितं कर्म योगमारोढुमिच्छता	८६३	क्रियैव दिश्यते प्रायः प्राणकर्मेन्द्रियेष्वलम्	३८०
कर्तृतन्त्रं भवेत्कर्म कर्मतन्त्रं शुभाशुभम्	१९८	क्लेशाः स्युर्वासना एव जन्तोर्जन्मादिकारणम्	८४९
कर्त्रा कर्तुमकर्तुं वाप्यन्यथा कर्म शक्यते	१९१	क्षमावतामेव हि योगसिद्धिः	१४०
कर्मणः फलमन्यत्तु श्रवणस्य फलं पृथक्	१७८	क्षीणेन्द्रियस्य जीर्णस्य सम्प्राप्तोत्क्रमणस्य वा	६२६
कर्मणा जायते जन्तुः कर्मणैव प्रलीयते	५१२	खादते मोदते नित्यं शुनकः शूकरः खरः	२४३
कर्मणा साध्यमानस्यानित्यत्वं श्रूयते यतः	१५४	खादीनां भूतमेकैकं सममेव द्विधा द्विधा	३९९
कर्मानुरूपेण गुणादिकं भवेद्गुणानुरूपेण	४२३	गङ्गापदं यथा स्वार्थं त्यक्त्वा लक्षयते तटम्	७४१
काकस्य विष्टावदसद्यबुद्धिर्भोग्येषु सा	२५	गतेऽपि तोये सुषिरं कुलीरो हातुं ह्यशक्तो प्रियते	४४
कान्तारे विजने वने जनपदे सेतौ निरीतौ च वा	८३	गर्भावासजनिप्रणाशनजराव्याध्यादिषु प्राणिनां	३६३
काम एव यमः साक्षात्कान्ता वैतरणी नदी	५४	गुणरूपादिसादृश्यं दीपवन्न सुते पितुः	५३१
कामः क्रोधश्च लोभश्च मदो मोहश्च मत्सरः	१०२	गुरुरेष सदानन्दसिन्धौ निर्मग्नमानसः	१००४
कामस्य बीजं सङ्कल्पः सङ्कल्पादेव जायते	६५	गुरुवेदान्तवचनैर्निश्चितार्थे दृढस्थितिः	१२०

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गुरुवेदान्तवाक्येषु बुद्धिर्या निश्चयात्मिका	२१२	जिह्वाया वरुणो दैवं घ्राणस्य त्वश्चिनावुभौ	४१८
गृहस्पृहा पादनिबद्धश्चङ्खला कान्तासुताशा	४८	जीवन्मुक्तस्य भगवन्ननुभूतेश्च लक्षणम्	९३७
गेहादिसर्वमपहाय लघुत्वबुद्ध्या	२४९	जीवन्मुक्तिपदं त्यक्त्वा स्वदेहे कालसात्कृते	९७९
घटं विस्फुरयत्येष चिदाभासः स्वतेजसा	८०७	जीवात्मेति परात्मेति सर्वचिन्ताविवर्जितः	९८६
घटाभावे घटाकाशो महाकाशो यथा तथा	६९५	जीवेश्वरेति वाक्ये च वेदशास्त्रेष्वहं त्विति	९९४
घटोऽयमित्यत्र घटाभिधानः प्रत्यक्षतः	२८९	ज्ञातृज्ञानज्ञेयविहीनं ज्ञातुरभिन्नं ज्ञानमखण्डम्	७८६
चतुर्धा सुविभज्याथ तमेकैकं विनिक्षिपेत्	४००	ज्ञात्रादिकल्पनाभावान्मतोऽयं निर्विकल्पकः	८२६
चतुर्भिः साधनैः सम्यक्सम्पन्नो युक्तिदक्षिणः	८	ज्ञात्रादिभावमुत्सृज्य ज्ञेयमात्रस्थितिर्दृढा	८२३
चतुर्विधं भूतजातं तत्तज्जातिविशेषतः	४४१	ज्ञात्राद्यविलयेनैव ज्ञेये ब्रह्मणि केवले	८२०
चतुर्विधं स्थूलशरीरजातं तद्भोज्यमन्नादि	६८३	ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः	८४७
चत्वारि साधनान्यत्र वदन्ति परमर्षयः	१४	ज्ञाननिष्ठातत्परस्य नैव कर्मोपयुज्यते	८५२
चित्तं च दृष्टिं करणं तथान्य देकत्र बध्नाति हि	२२२	ज्ञानभूमिः शुभेच्छा स्यात्प्रथमा समुदीरिता	९३९
चित्तप्रसादेन विनावगन्तुं बन्धं न शक्नोति	३७४	ज्ञानशास्त्रैकपरता समता सुखदुःखयोः	१०८
चित्तवृत्तेरतीतो यश्चित्तवृत्त्यावभासकः	९८५	ज्ञानस्य वस्तुतन्त्रत्वे संशयाद्युदयः कथम्	१९३
चित्तस्य साध्यैकपरत्वमेव पुमर्थसिद्धेर्नियमेन	२२१	ज्ञानस्याप्रतिबद्धत्वं सदानन्दश्च सिध्यति	८२९
चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात्	९१४	ज्ञानाज्ञानमयस्त्वात्मा कथं भवितुमर्हति	५७०
चिदात्माहं परात्माहं निर्गुणोऽहं परात्परः	९७५	ज्ञानादेव तु कैवल्यमिति श्रुत्या निगद्यते	१७१
चिन्तनं च मनोधर्मः सङ्कल्पादिर्यथा तथा	३४८	ज्ञानेन कर्मणो योगः कथं सिध्यति वैरिणा	८५५
चिन्ताविषादहर्षाद्याः कामाद्या अस्य वृत्तयः	३५७	ज्ञानेन्द्रियाणि निजदैवतचोदितानि	४५०
चिन्मयाकारमतयो धीवृत्तिप्रसरैर्गतः	९५५	ज्ञानैकनिष्ठानिरतस्य भिक्षो नैवावकाशोऽस्ति हि	८५७
चैतन्यं तदवच्छिन्नं सत्यज्ञानादिलक्षणम्	७१२	तं विक्रीणाति देहार्थं प्रतिकूलं निहन्ति च	५३०
चैतन्यं तैजस इति निगदन्ति मनीषिणः	३९२	तच्चापि पञ्चीकृतभूतजातं शब्दादिभिः स्वस्वगुणैश्च	६८८
चैतन्यं व्यष्ट्यवच्छिन्नं प्रत्यगात्मेति गीयते	३२०	ततः प्रामाणिकं पञ्चीकरणं मन्यतां बुधैः	४०४
छायया स्पृष्टमुष्णं वा शीतं वा दुष्ट सुष्ट वा	९३३	ततस्तत्सम्बन्धवासौ यद्विरामप्यगोचरम्	९८०
छायेव सर्वदा वासो ब्रह्मविद्धिः सह स्थितिः	१२३	ततस्तद्वृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः	९१६
जगत्सृष्टृत्वपातृत्वसंहर्तृत्वादिधर्मकम्	७१३	ततो मुमुक्षुर्भवबन्धमुक्त्यै रजस्तमोभ्यां च	३६२
जगद्धेतोस्तु नित्यत्वं सर्वेषामपि सम्मतम्	१६७	ततो व्योमादिभूतानां भागाः पञ्च भवन्ति ते	४०१
जडप्रकाशकः सूर्यः प्रकाशात्मैव नो जडः	६१९	ततोऽज्ञानस्य विच्छित्तिः कर्मणा नैव सिध्यति	५१६
जडस्वभावश्चपलः कर्मयुक्तश्च सर्वदा	५५०	ततोऽप्रामाणिकमिति न किञ्चिदपि चिन्त्यताम्	४०६
जन्मानेकशतैः सदादरयुजा भक्त्या	२५६	तत्कारणं यदज्ञानं सकार्यं सद्विलक्षणम्	३०१
जन्मानेकसहस्रेषु तपसाराधितेश्वरः	२३५	तत्कार्यं सकलं तेन समं भवति बाधितम्	८०१
जन्मान्तरकृतानन्तपुण्यकर्मफलोदयः	२६२	तत्तत्कालसमागतामयततेः शान्त्यै प्रवृत्तो यदि	१४६
जन्मान्तरे मध्यमस्तु तदन्यस्तु युगान्तरे	२३९	तत्तद्वृत्तिनिरोधेन बाह्येन्द्रियविनिग्रहः	१३०
जन्मास्तित्वविवृद्धयः परिणतिश्चापक्षतिर्नाशनं	४६१	तत्त्वमात्मस्थमज्ञात्वा मूढः शास्त्रेषु पश्यति	२९३
जरायुजाण्डजस्वेदजोद्भिज्जाद्याश्चतुर्विधाः	४३५	तत्पदं त्वम्पदं चापि स्वकीयार्थविरोधिनम्	७४९
जले निक्षिप्तलवणं जलमात्रतया स्थितम्	८२४	तत्पदार्थस्त्वमर्थस्तु किञ्चिज्ज्ञो दुःखजीवनः	७२३

श्लोकः	श्लोकाङ्कः	श्लोकः	श्लोकाङ्कः
तत्प्रकारं प्रवक्ष्यामि निशामय समासतः	८७९	तस्मादन्नविकारित्वेनायमन्नमयो मतः	४४६
तत्राध्यस्तमिदं भाति नामरूपात्मकं जगत्	८८०	तस्मादात्मा केवलानन्दरूपो यः सर्वस्माद्वस्तुनः	६३२
तत्सर्वं खल्विदं ब्रह्मेत्यस्य वाक्यस्य पण्डितैः	४५६	तस्मादावृत्तिविक्षेपौ किञ्चित्कर्तुं न शक्नुतः	५०६
तथा तत्त्वमसीत्यत्र चैतन्यैकत्वलक्षणे	७३८	तस्मादेव तु बुद्धेः कर्तृत्वं तदितरस्य करणत्वम्	३५०
तथा तत्त्वमसीत्यत्र नास्ति वाक्यार्थसङ्गतिः	७१५	तस्माद्धि कार्यं न कदापि भिन्नं स्वकारणादस्ति	६८७
तथापि किञ्चिद्वक्ष्यामि सादृश्यं शृणु तत्परः	४८२	तस्माद्ब्रह्मात्मनोर्भेदः कल्पितो न तु वास्तवः	६९९
तथैव दुःखं जन्तूनां ब्रह्मादिपदभागिनाम्	६५५	तस्मान्न कर्मसाध्यत्वं ब्रह्मणोऽस्ति कुतश्चन	१६४
तथैव परमं ब्रह्म महतां च महत्तमम्	६९८	तस्मान्न मानसो धर्मो निर्गुणत्वान्न चात्मनः	६४७
तथैव प्रत्यगात्माऽपि रविवन्निष्क्रियात्मना	४२८	तस्मान्मुमुक्षोः कर्तव्या ज्ञाननिष्ठा प्रयत्नतः	८५१
तथैवान्योन्यभेदस्य व्यावर्तकतया तयोः	७२०	तस्मान्मुमुक्षोरधिका तितिक्षा	१४५
तथैवैतज्जगत्सर्वमनित्यं ब्रह्मकार्यतः	१९	तस्य कार्यतया जीववृत्तिर्भवति बाधिता	८०२
तदन्तःकरणं वृत्तिभेदेन स्याच्चतुर्विधम्	३४५	तस्यैतस्य महाविष्णोर्महाशक्तेर्महीयसः	३१४
तदप्यपञ्चीकृतभूतजातं रजस्तमःसत्त्वगुणैश्च	६८९	तान्येव सूक्ष्मभूतानि व्योमादीनि परस्परम्	३९८
तदर्थं वा त्वमर्थं वा यदि लक्षयति स्वयम्	७४२	तापत्रयं तीव्रमवेक्ष्य वस्तु दृष्ट्वा कलत्रं	२३२
तदर्थं वा त्वमर्थं वा सम्यग्लक्षयतः स्वयम्	७५०	तापैस्त्रिभिर्नित्यमनेकरूपैः सन्तप्यमानः	२३१
तदर्थस्य परोक्षत्वादिविशिष्टचित्तेरपि	७१९	तावदेव नरः स्वस्थः सारग्रहणतत्परः	२४५
तदर्थं च कथं तत्र सम्प्रवर्तते लक्षणा	७४४	तितिक्षया तपो दानं यज्ञस्तीर्थं व्रतं श्रुतम्	१४१
तद्वत्त्वयाप्यात्मन उक्तमेत	२७१	तितिक्षोरेव विघ्नेभ्यस्त्वनिवर्तितचेतसः	१४४
तद्वदेव चिदाभासचैतन्यं वृत्तिसंस्थितम्	८०३	तिष्ठत्येव स्वरूपेण न तु शून्यायते जगत्	५८८
तद्वद्विषयसान्निध्यादानन्दो यः प्रतीयते	६७१	तीव्रमध्यममन्दातिमन्दभेदाच्चतुर्विधा	२३०
तद्विद्याविषयं ब्रह्म सत्यज्ञानसुखात्मकम्	९९६	तेजः शब्दस्पर्शरूपैर्गुणवत्कारणं क्रमात्	४११
तन्मतं दूषयत्यन्योऽसहमानः पृथग्जनः	५३७	तेजोऽशकतया पाणी बह्व्याद्यर्चनतत्परौ	४१६
तमःप्रधानप्रकृतिविशिष्टात्परमात्मनः	३३६	तेन बन्धोऽस्य जीवस्य संसारोऽपि च तत्कृतः	५०९
तमेव सा धीकमेति श्रुतिर्वक्ति महेशितुः	५०७	तेन स्वदौष्ट्यं परिमुच्य चित्तं शनैः शनैः	१३४
तयोरुपाधिश्च विशिष्टा च तद्धर्मभाक्त्वं च	७६४	तेनैव सर्वजन्तूनां कामना बलवत्तरा	६१
तयोरेव विरोधित्वं युक्तं भिन्नस्वभावयोः	५१७	तेनोपलभ्यते शब्दः कारणस्यातिरेकतः	४०७
तस्माच्छ्रद्धा सुसम्पाद्या गुरुवेदान्तवाक्ययोः	२१७	तैलधारावदच्छिन्नवृत्त्या तद्धानमिष्यते	८१५
तस्मात्क्रियान्तरं त्यक्त्वा ज्ञाननिष्ठापरो यतिः	८६२	त्रिभिश्च करणैः सम्यग्हित्वा वैषयिकीं क्रियाम्	१२२
तस्मात्तत्त्वमसीत्यत्र लक्षणा भागलक्षणा	७५३	त्वं प्रत्यस्ताशेषविशेषं व्योमेवान्तर्बहिरपि पूर्णम्	७९०
तस्मात्तितिक्षया सोढ्वा तत्तद्दुःखमुपागतम्	१५०	त्वञ्छारुतांशकतया स्पर्शं गृह्णाति तद्गुणम्	४१३
तस्मात्त्वं चाप्यप्रमत्तः समाधीं नृत्वा ग्रन्थिं साधु	९०८	त्वत्कटाक्षवरचान्द्रचन्द्रिकापातधूतभवतापजः श्रमः	९३२
तस्मात्त्वमभयं नित्यं केवलानन्दलक्षणम्	७८५	त्वयापि प्रत्यभिज्ञातं सुखमात्रत्वमात्मनः	६६३
तस्मात्त्वयीदं भ्रमतः प्रतीतं मृषैव नो	२९१	दमं विना साधु मनःप्रसादहेतुं न विद्मः सुकरं	१३५
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प्रभवति न हि कुम्भोऽविद्यमानो मृदश्चे	५९२	बुद्ध्यादि सकलं सुप्तावनुलीनं स्वकारणे	५८७
प्रमाणसंशयो यावत्स्वबुद्धेर्न निवर्तते	८१६	बुद्ध्यादिवेद्यविलयादयमेक एव	६०४
प्रमाणासौष्ठववृत्तं संशयादि न वास्तवम्	१९४	ब्रह्मचर्यमहिंसा च दया भूतेष्ववकता	१०६
प्रयोजनं तितिक्षायाः साधितायाः प्रयत्नतः	१५१	ब्रह्मचर्यमहिंसा च साधूनामपि चार्हणम्	१४२
प्रयोजनं सम्प्रवृत्तेः कारणं फललक्षणम्	१२	ब्रह्मचर्यादिभिर्धर्मैर्बुद्धेर्दोषनिवृत्तये	१२९
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प्रवृत्तिश्च निवृत्तिश्च यच्च यावच्च चेष्टितम्	६३१	ब्रह्मात्मैकत्वविज्ञानं सन्तः प्राहुः प्रयोजनम्	११
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प्रसिद्धिरात्मनोऽस्त्येव न कस्यापि च दृश्यते	४७५	ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु	११४
प्राच्योदीच्याङ्गसद्भावे शमः सिध्यति नान्यथा	१०१	ब्रह्मानन्दरसावेशादेकीभूय तदात्मना	८९९
प्राज्ञत्वमस्यैकाज्ञानभासकत्वेन सम्मतम्	३२३	ब्रह्मानन्दरसास्वादतत्परेणैव चेतसा	७९३
प्राणः प्राग्गमनेन स्यादपानोऽवाग्गमनेन च	३७८	ब्रह्मैव नित्यमन्यत्तु ह्यनित्यमिति वेदनम्	१७
प्राणकर्मेन्द्रियैर्देहः प्रेर्यमाणः प्रवर्तते	३८५	ब्रह्मैवास्मीति सदृष्ट्या निरालम्बतया स्थितिः	९१९
प्राणायामाद्भवति मनसो निश्चलत्वं प्रसादो	१३६	ब्रह्मैवाहं चिदेवाहमेवं वापि न चिन्त्यते	९८३
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प्रियत्वेन मतं यत्तु तत्सदा नाप्रियं नृणाम्	६२९	भयं तमश्च विक्षेपस्तेजस्पन्दश्च शून्यता	९२२
प्रियेषु स्वेषु सुकृतमप्रियेषु च दुष्कृतम्	९९८	भवाननात्मनो धर्मानात्मन्यारोप्य शोचति	२७२
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बद्धं प्रवृत्तितो विद्धि मुक्तं विद्धि निवृत्तितः	५०१	भागलक्षणया सम्यग्लक्ष्यत्यनया यथा	७५७
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बन्धमुक्तं ब्रह्मनिष्ठं कृतकृत्यं भजेद्गुरुम्	२५९	भूमिकापञ्चकाभ्यासात्स्वात्मारामतया भृशम्	९४६
बन्धश्च मोक्षो मनसैव पुंसा	३५९	भूम्यंशकतया पायुः कठिनं मलमुत्सृजेत्	४१७
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बुद्धिकल्पितमालिन्यक्षालनं ज्ञानमात्मनः	८५८	मदोद्धतिं मान्यतिरस्कृतिं च कामातुरत्वं	३१

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मनःप्रसादसिद्ध्यर्थं साधनं श्रूयतां बुधैः	१०५	यः स्वप्नमद्राक्षमहं सुखं यो	६१७
मनःप्रसादस्य निदानमेव निरोधनं	१३३	यज्जायते वस्तु तदेव वर्धते तदेव मृत्युं समुपैति काले	७७५
मनस्तु सर्वं जानाति सर्ववेदनकारणम्	५५१	यत एवमतो युक्ता ह्यज्ञानस्यात्मता ध्रुवम्	५६५
मनस्यपि च बुद्धौ च चित्ताहङ्कारयोः क्रमात्	३४७	यतस्ततो ब्रह्म सदाद्वितीयं विकल्पशून्यं निरुपाधि	७७१
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मर्त्यस्य मम जन्मादिदुःखभाजोऽल्पजीविनः	२७६	यत्र यत्र मृतो ज्ञानी परमाक्षरवित्सदा	१०००
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मायाकार्यैस्तिरोभूतो नैष आत्मानुभूयते	४७७	यत्स्वप्रकाशमखिलात्मकमासुषुप्ते	७७७
मायोपहितचैतन्यं साभासं सत्त्वबृंहितम्	३१२	यत्स्वेन दृष्टं सम्यक् श्रुतं तस्यैव भाषणम्	११८
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मुक्तिश्रीनगरस्य दुर्जयतरं द्वारं यदस्त्यादिमं	९०	यथा प्रसुप्तिप्रतिभासदेहे स्वात्मत्वधीरेष तथा	४९५
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मुख्यगौणादिभेदेन विद्यन्तेऽत्राधिकारिणः	७९६	यथा वस्तु तथा ज्ञानं प्रमाणेन विजायते	१९२
मुमुक्षोरपि कर्मास्तु श्रवणं चापि साधनम्	१७४	यथा विजृम्भते दीप ऋजूकरणकर्मणा	१७५
मुमुक्षोर्यत्नतः कार्यौ विपरीतनिवृत्तये	८२८	यथा समाधित्रितयं यत्नेन क्रियते हृदि	८७८
मुमुक्षोर्युज्यते त्यागः कथं विहितकर्मणः	१७७	यथार्थदर्शनं वस्तुन्यनर्थस्यापि चिन्तनम्	७०
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मोक्षस्य कालोऽस्ति किमद्य मे त्वरा	२३३	यदास्त्युपाधिस्तदभिन्न आत्मा तदा सजातीय	६९४
मोक्षाधिकारी संन्यासी गृहस्थः किल कर्मणि	१८१	यदिदं परमं सत्यं तत्त्वं सच्चित्सुखात्मकम्	७७३
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यद्यस्ति चात्मा किमु नोपलभ्यते	५८३	रज्जोः स्वरूपाधिगमे न सर्पधी रज्ज्वां विलीना तु यथा	६९२
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यमोऽसतामेव करोत्यनर्थं सतां तु सौख्यं कुरुते	५७	रुद्रस्त्वहङ्कृतेर्देवं क्षेत्रज्ञश्चित्तदैवतम्	४२०
यस्य कस्यापि योगेन यत्र कुत्रापि दृश्यते	६७२	रूपज्ञानं यथा सम्यग्दृष्टौ सत्यां भवेत्तथा	१९६
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यस्य देहादिकं नास्ति यस्य ब्रह्मेति निश्चयः	९७७	लक्ष्यते प्रतिबिम्बेनाभासानन्देन बिम्बवत्	६५७
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यस्य प्रसादेन विमुक्तसङ्गाः शुकादयः	२८२	लोकान्तरे वात्र गुहान्तरे वा तीर्थान्तरे कर्मपरम्परान्तरे	२९२
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यस्येदं सकलं विभाति महसा तस्य स्वयङ्गोतिषः	६००	वक्ष्ये तुभ्यं ज्ञानभूमिकाया लक्षणमादितः	९३८
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यात्येष विषयानन्दो यस्तु पुण्यैकसाधनः	६५१	वनस्य व्यष्ट्यभिप्रायाद्भूरुहा इत्यनेकता	३१८
यावद्यावच्च सद्बुद्धे स्वयं सन्त्यज्यतेऽखिलम्	९९९	वस्तु तावत्परं ब्रह्म नित्यं सत्यं ध्रुवं विभु	१९५
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यावन्न तर्केण निरासितोऽपि	८१८	वस्तुन्यवस्त्वारोपो यः सोऽध्यारोप इतीर्यते	२९९
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येन नाराधितो देवो यस्य नो गुर्वनुग्रहः	१०४	वाक्यार्थत्वे विरोधोऽस्ति प्रत्यक्षादिकृतस्ततः	७२१
येनानुभूयते सर्वं जाग्रत्स्वप्नसुषुप्तिषु	६०१	वाक्यार्थत्वे विशिष्टस्य संसर्गस्य च वा पुनः	७२८
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विचारणाशुभेच्छाभ्यामिन्द्रियार्थेषु रक्तता	९४३	विषयेष्वात्मतां त्यक्त्वा मनसश्चिति मज्जनम्	९१७
विजातीयशरीरादिप्रत्ययत्यागपूर्वकम्	८१४	विस्मृत्य वस्तुनस्तत्त्वमध्यारोप्य च वस्तुनि	२९५
विज्ञातपरमार्थानां शुद्धसत्त्वात्मनां सताम्	८६१	वृत्तेर्दृश्यपरित्यागो मुख्यार्थ इति कथ्यते	२०८
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विदिताविदितान्योऽहं	८६८	वैश्वानरो विश्वनरेष्वात्मत्वेनाभिमानतः	४४०
विदित्वा सच्चिदानन्दे मयि दृश्यपरम्पराम्	९५०	व्यष्टिरेषास्य विश्वस्य भवति स्थूलविग्रहः	४४४
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विद्यां चाविद्यां चेति सहोक्तिरियमुपकृता सद्भिः	१९९	व्रीह्याद्योषधयः सर्वा वायुतेजोऽम्बुभूमयः	४३३
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विद्वन्मृत्युभयं जहीहि भवतो नास्त्येव मृत्युः क्वचि	२६८	शब्दादिविषयेभ्यो यो विषवन्न निवर्तते	१०३
विद्वानहमिदमिति वा किञ्चि	८७६	शमादिषट्कसम्पत्तिस्तृतीयं साधनं मतम्	१६
विनिषिध्याखिलं दृश्यं स्वस्वरूपेण या स्थितिः	८६०	शमो दमस्तितीक्ष्णोपरतिः श्रद्धा ततः परम्	९५
विपरीतात्मतास्फूर्तिरेव मुक्तिरित्युच्यते	८४४	शरीरकरणग्रामप्राणाहमधिदेवताः	४२२
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विराड् हिरण्यगर्भश्च ईश्वरश्चेति ते त्रयम्	९९१	शास्त्रविद्वद्गणदोषज्ञो भोग्यमात्रे विनिस्पृहः	२३६
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विरुद्धांशपरित्यागात्प्रत्यक्षादिर्न बाध्यते	७३३	शास्त्रार्थकोविदैरर्थो वाच्यो लक्ष्य इति द्विधा	७१०
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विरूपतां सर्वजनादवज्ञां सर्वत्र दैन्यं	३२	शिव एव गुरुः साक्षाद्गुरुरेव शिवः स्वयम्	२५८
विवदन्ति प्रकारं तं शृणु वक्ष्यामि सादरम्	५२३	शिवः शैवागमस्थानां कालः कालैकवादिनाम्	९८२
विवर्तस्यास्य जगतः सन्मात्रत्वेन दर्शनम्	६८१	शिवप्रसादेन विना न सिद्धिः शिवप्रसादेन विना न	२८१
विवेकज्ञां तीव्रविरक्तिमेव मुक्तेर्निदानं प्रवदन्ति	९२	शिष्टान्नमीशार्चनमार्यसेवां तीर्थाटनं स्वाश्रमधर्मनिष्ठाम्	३६९
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विवेको जन्तूनां प्रभवति जनिष्वेव बहुषु	२८३	शुद्धचैतन्यरूपत्वं चित्तं ज्ञानस्वरूपतः	६१२
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विशेषणविशेष्यत्वसंसर्गस्येतरस्य वा	७१७	शुभेच्छादित्रयं भूमिभेदाभेदयुतं स्मृतम्	९६०
विश्वस्य वृद्धिं स्वयमेव काङ्क्षन्प्रवर्तकं कामिजनं	५८	शुश्रूषया सदा भक्त्या प्रणामैर्विनयोक्तिभिः	२६०
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विषयः शुद्धचैतन्यं जीवब्रह्मैक्यलक्षणम्	९	शृणुष्वावहितो विद्वन् अद्य ते फलितं तपः	७०४
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श्रद्धाभक्तिपुरःसरेण विहितेनैवेश्वरं कर्मणा	७९७	सत्त्वचित्त्वानन्दतादि स्वरूपमिति निश्चितम्	६७८
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श्रवणान्मननाद्यानात्तात्पर्येण निरन्तरम्	८१०	सत्यं निर्ममता स्थैर्यमभिमानविवर्जनम्	१०७
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स्वेदाज्जाताः स्वेदजास्ते यूका लूक्षादयोऽपि च	४३७	हिरण्यगर्भ इत्यस्य व्यपदेशस्ततो मतः	३९०
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Om, salutations to the revered gurus!

Shri Bhagavadpad Shri Shankaracharya Ji, revered as the morning remembrance of, has created various texts out of compassion for the seekers of Advaita philosophy. Among these, 'Sarva-Vedanta-Siddhanta-Sara-Sangraha' is a simple and comprehensive work. In this text, Acharya has compiled the essence of the principles of all Vedanta scriptures in 1006 verses, making it larger than other treatises.

Firstly, according to the traditional lineage, Acharya begins with a benediction and emphasizes the importance of the introductory context up to verse 253, where he explains the fourfold qualifications. Out of these, 72 verses focus solely on detachment and life values, which aid seekers in their pursuit of knowledge. This is a unique feature of this text. There is a verse-form explanation of the renowned Adhyasa Bhashya of Bhagavadpada, which includes a discussion on the establishment, characteristics, possibility, and evidence of superimposition. The commentator also mentions various theories of superimposition here. Subsequently, a detailed explanation of special superimposition—from Putratmavada to Shunyavada and the nature of the self—is provided, followed by the commencement of the negation process.

From verse 701, the great saying 'Tat Tvam Asi' and the implied meaning are discussed, followed by multiple expositions on Nididhyasana (self-contemplation). There is a detailed explanation of Samadhi and the Brahmakara Vritti here. Another unique feature of this text is the explanation of the seven stages of knowledge and the ten states of the mind. Finally, the text concludes by describing Jivanmukti (liberation while living) and Videhamukti (liberation after death).

With the prayer that the profoundness of this Shankara Prasadini commentary earns the favor of enlightened souls and receives their grace, and that its easy and pleasant explanations assist seekers and aspirants in their self-realization of the true nature of the Self, this commentary is offered at the lotus feet of the radiant, luminous, and divine Guru principle.